THE UNKNOWN BEING OF THE Spirit, Soul, and Body; ANATOMIZED.

WHEREIN

Very many Scriptures falsly Translated, and corruptly Interpreted, are clearly Explained.

By which, many Doctrines now taught that subvert the Faith of the Gospel, are discovered.

Written by him that is unworthy to be a Witness of Divine Truth, JOHN BRAYNE.

LONDON

Printed for *Richard Moon* at the Seven Stars in *Pauls* Church-yard, near the great North-door. 1654.

BIBLIOTHECA · BODLEIANA

TO

My very Noble Friend

Colonel John Pine.

Noble Sir;

YOur being avocated from bearing the Burthen of the People, which for ſo many yeares in the Two late Parliaments, and Parliamentary Truſt, firſt and laſt lay on you, invited me to commend this inſuing Treatiſe to you; As ſerving much to make a Man wiſe in leading him to the Knowledge of Himſelfe; Not after the way

of the Schools, but of God, in which the use of Christ is rightly knowne, and Salvation clearly seen according to the Grace of God, and Jesus Christ, in the Gospell; To which high Mystery I commend you, to direct your choicest Thoughts, and remaine

Yours, to serve and honor you in the Work of the LORD.

January the 18th. 1653.

JOHN BRAYNE.

A DISCOVERY OF THE Unknown Being of the Spirit and Soul of Man.

BEcauſe I finde that the darkneſs occaſioned by the not right underſtanding of Man in his true nature of Being is very great, the Scriptures ſtrangely vailed, the Doctrine taught wonderfully corrupted, and the right uſe of Chriſt detained from the ſpirits of men; I thought my ſelf bound to publiſh this enſuing Treatiſe, the ground whereof I lay down in the words of the Apoſtle, 1 *Theſſ.* 5. 23. *The very God of peace ſanctifie you wholly; and I pray God your whole ſpirit, and ſoul, and body be preſerved, &c.* In the Original, Πνευμα Ψυχὴ σῶμα ὑμων, this is indeed ὁλόκληρον, if ye take away and divide any part of theſe, it is only μερόκληρον. Of which, ſaith *Ireneus*, Lib. 5. cap. 1. *Neque exim plaſmatio carnis ipſa ſecundum ſe homo perfectus eſt, ſed corpus hominis & pars hominis; neque anima ipſa ſecundum ſe homo, ſed anima hominis & pars hominis; neque ſpiritus homo, ſpiritus enim & non homo vocatur; commixtio autem & unitio horum omnium perfectum hominem efficit; & propter hoc Apoſtolus ſeipſum exponens, explanavit perfectam & ſpiritualem ſalutem hominis in* 1 *ad* Theſſ. *cap.* 5. *verſ.* 23, *&c. Vide* Auguſt. *lib. queſt. cap.* 67.

Theſe three before, the Spirit, Soul and Body, are three diſtinct eſſential parts of Man, which I ſhall ſpeak in order particularly unto. But before I do that, it is neceſſary I ſhould ſhew you how the life and the breath in Man are diſtinguiſhed by God in the Scripture, which will ſhew us, that men need not (that have the Word of God) to go to *Ariſtotle, Plato, &c.* to learn Philoſophy; they were in the dark, and knew it not; a thing in time God will purge out of this Nation, it being forbid in the Word by God expreſly, *Levit.* 18. 3. *Ye ſhall not do after the doings of* Egypt *and* Canaan, *nor Walk in their Ordinances:* Levit. 20. 23. *Ye ſhall not walk*

in the manners of the Nations I converst Hence the houſes of learning ſet up among the Jews were houſes of the Prophets, that is, ſuch houſes in which the Prophets were firſt taught to be read and written, and then underſtood; and other learning then this God allowed not, nor doth allow his own people; and other houſes then theſe are not houſes of the Prophets, whoſe Students by an Hebraiſm are called *children of the Prophets*, 2 *King* 4. 38. as thoſe ſtudy the Heathens are the ſons of *Ariſtotle*: *Matt.* 11. 15.

1. We need know no more then is in the Word, that is onely neceſſary.

2. In the Word things are more excellently layd down, then in all the writings of the world.

3. That is full of Truth; *Ariſtotle*, *Ovid*, *&c.* full of Corruption, and Error, and Atheiſm; fit to make Atheiſts (as all by Nature are) more Atheiſtical, corrupting them in their minds at the firſt receiving of inſtruction againſt *Solom.*

4. The Word is light, Philoſophy of the Heathens darkneſs.

1. The Soul and the Life are diſtinguiſhed,

Pſal. 33. 19. *To deliver their Soul from death, and keep them alive in famine*: Vatablus Hebraiſmus eſt pro ſervet eos in vita. Thus *Pſa.* 49. 18. *He bleſſed his Soul in his life*: in which are נפש & חי

2. *Job.* 33. 18. *He keepeth back* נפשו *his ſoul from the pit, and* חייתו *his life from periſhing by the ſword.* Verſ. 20. *His life abhorreth bread, and his ſoul deſirable meat.* Verſ. 22. *His ſoul draweth neer to the grave, and his life to the deſtroyers.* The Seventy render them by ψυχὴ & ζωὴ. Verſ. 28. *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* Vide Verſ. 30.

The ſpirit of man from the Spirit of God, 1 *Cor.* 2. 11.

The Life and the Breath are diſtinguiſhed,

Acts 17. 25. *God that giveth* Πασι ζωὴν καὶ πνοὴν καὶ τὰ πάντα, *to all life, and breath, and all things.* Rom. 8. 2. Rev. 11. 11.

1. Note here, As the Soul and Life are diſtinguiſhed in words and Being by the Prophets, ſo Life and Breath by the Apoſtle.

2. Life by *James* is ſet forth as a far inferior thing to the Soul: *James* 4. 13, 14. ſpeaks againſt mens preſumptuous dependance on the Being of their life: ποία γὰρ ἡ ζωὴ ὑμων ἀτμὶς γὰρ ἐστιν; What is your life? for it is but a vapor for a little time appearing, and after that it vaniſheth: This cannot be ſaid of the Soul, nor of the breath. *Act.* 8. 33.

3. Here in this ye have ſuch a definition of life, as all the *Platoniſts* and *Ariſtoteliſts* on Earth cannot exceed, nor on like grounds attain unto, but

but in compariſon of this theirs is vain Philoſophy.

This being undeniable truth,

1. There is matter ariſeth hence of exceeding great note and concernment to all men which is the groſs corrupting of the Word of God in the falſe tranſlating of it; the Tranſlators putting down in a hundred places neer, *life* for *ſoul*, rendering ψυχὴ, *life*, and ſometimes ζωὴ, *ſoul*, which ought not to be; the word and ſence is deſtroyed by it, and falſe Doctrine taught to the people: wherefore in eſpecial there is an extream neceſſity for another Tranſlation to be publiſhed, and this called in: The Old Teſtament in this particular is better tranſlated then the New, though ſome ſuch is in the Old, as that the minde of God is no way expreſſed, but clear contrary things, as one eſpecial place I have expounded, and fitted for the Preſs to publiſh, but had not wherewith to do it, which is of high concernment to the people of God, and for the Opening of the Prophecies.

2. The Breath is as a ligament by which Soul, Spirit and Body are kept together, and is one both that the Beaſt and Man enjoyeth.

Theſe places, and many more in our Tranſlations, for ψυχὴ. *ſoul*, have *life* put in them, againſt the *Syriac*, and the *Arabic*, which retain the *Hebrew* root נפש in their Tranſlations. *Matth.* 6. 25. *Luk.* 12. 23. *Mat.* 10.39. & 16. 25. *Mark* 8.35. *Luk.* 9 24. & 17. 33. *Joh.* 12. 25. *Luk.* 9. 56. & 14.26. *Joh.* 10.11. 15.17. & 13.38,39. & 15.13. *Acts* 15. 26. & 20. 24. & 27. 10, 22. *Rom.* 16. 4. *Joh.* 1. *Epheſ.* 3. 16. *Revel.* 12. 11.

Note, If the *ſoul* and *life* are two diſtinct things in Man, then to write *life* where God writes *ſoul*, is a preſumptuous deſtruction of the Truth of God: and the natural life in Chriſt is the ſame with that in us, he being in all things like us, ſin onely excepted.

That the *ſpirit*, *ſoul* and *body* are three diſtinct parts of Man, I commend theſe Scriptures to you.

Note how God ſpeaks to us of himſelf, *Gen.*6.5. *My Spirit, and my Soul.* Mat. 12.18. *My Soul.* Mat. 10. *As having a Body.* 1 *Theſſ.* 5. 23. as before, πνευμα ψυχη σωμα Luk. 1. 46, 47. *Mary ſaid* (there is the body) ψυχη μου, *My ſoul doth magnifie the Lord, and* τὸ πνευμα μου, *my ſpirit hath rejoyced in God my Saviour.* Job 12. 10. *For in his hand is* נפש *the ſoul of every one* חי *living, and* רוח *the ſpirit of every fleſhman* (or *all mankinde,*) which is the *Adam ſoma.*

In reſpect the Scripture ſaith, that every truth is confirmed und r two or three witneſſes, and here *Paul*, *Mary*, *Job* are produced, which is the

number required, I shall proceed to particulars; and first of the Spirit.

Joh. 11.33. Christs Spirit is troubled, which was his humane spirit: And *Cap.* 13.21. of his Soul: *Joh.* 10.15. & 12.27. τὸ πνευμα, רוח

The Spirit is not by propagation conveyed from man to man: *Job* 26. vers. 4. *Whose spirit came from thee.*

The first thing necessary to be considered is the Being and Beginning of the Spirit, *Genes.* 2.7. ויצר *Plasmavit*, the word respects the forming of a thing out of a gross body, as a Potter of the clay his vessel, so God formed האדם the *Adam* of the dust of the Earth, when he breathed in his face *spiraculum vitarum*, the breath of lives (not of life, as the corrupt Translations read, but lives in the plural, *viz.* that of the *soul*, of the *spirit*,) and the *Adam*, the Earth, became לנפש חיה which I thus expound, And the Earth IS to the Soul *(vivens)* living, where the Soul and the life are distinguished, *Isai.* 38.19. *Gen.*7.21,22. *Numb.*31.40.

2. Whereas it is said, *the Lord breathed into Adam* חיים which is lives in the plural, not *life*, as it is corruptly translated, and admirably cleared, *Isai.* 57.16. the *spirit* and *spiration*, shewing,

1. That God placed in man differing lives.

2. That the *spirit* hath its life, the *soul* its, and the *body* its, by this Breath.

3. All were far differently from the beasts by God communicated to man in his Creation, as I shall shew hereafter, *Job* 35.

Of this Life of the Spirit.

1. As God of the same תהו ובהו *tohu* and *bohu*, chaos and confusion, made Heaven and Earth, Man and Angels, Beasts and Fishes; so of the same spiration or emission he made life in the *soul*, the *spirit*, the *body*.

2. As he divided between the waters above the Firmament, and the waters beneath; so he divided the soul life from that of the spirit, Man, the μικροκοσμος, having in himself, as the perfection of the Creation, that which corresponds to all these.

3. A darkness that lieth hereby on the spirits of men is removed, because whereas God said, *Gen.* 2.17. *Adam should dye in the day he eat of the tree of knowledg of good and evil*; some expounding the day by a thousand years, others other-ways; but I forbear, and commend to you this, That God, in that day he spake to man, alluded to the natural day of man, not God; this sentence was made good on him, not by taking away his *soul-life*, but his *spirit-life*, which was then dead in him, as appears, in that his access to, & familiarity with, and innocency before *God*, was lost,

toge-

together with all farther actings of the ſpirit within him.

4. Hence, as *Tim.*1.5.6. of the wanton widow, *ſhe is dead whiles ſhe liveth*, which ſhews, that ſhe was ſome way or where dead, that is, in ſpirit, and in ſome thing or part alive, which was in body and ſoul.

5. That the ſpirit was dead, appears 1 *Cor.*15.44 for Chriſt was made a quickening ſpirit to *Adams* generation, who by his fall became only a living ſoul, the ſpirit being dead in him; *Epheſ.*5.14. this ſpoke to men alive in the fleſh, but dead in the ſpirit.

6. This quickening of the ſpirit is the great work of Chriſt on man in the days of the Goſpel, to raiſe the ſpirit from its death, which is called *the firſt Reſurrection*, *Rev.*20.6.

7. Thoſe that confound ſoul and ſpirit, do deſtroy the faith, and put men either to expect that now is to be done hereafter, or that hereafter is to be done now; indeed now is to be the reſurrection of the ſpirit by the Word and Spirit of Chriſt, or that at laſt will be nothing available; many Souls by this deluſion have been undone.

8. This death firſt entred into the world by *Adams* ſin, (ſo the reſtoration of this life is firſt,) and is called *filthineſs*, 2 *Cor.*7.1.

9. This reſurrection is by beleeving in Jeſus Chriſt, *John* 11.25, 26.

10. As the ſoul is to the body, ſo the ſpirit is to the ſoul; the ſoul is in the blood as its ſeat, and the ſpirit in the mind as its ſeat, being the ſublimeſt part of the ſoul, informing and leading the ſoul and body.

To make a definition of the Spirit no man ever could ſince the fall that was meer man: *Solomon*, whoſe Philoſophy exceeds all elſe that men call ſo, *Eccleſ.*3.21. *Who knoweth the ſpirit of man that aſcendeth to ſupernals?* למעלה, according to that ὑπερω, that above and above of the Apoſtle.

1. Shewing that the ſpirit of man was of an unknown excellency; if any had known it of men, *Solomon* had: *Adams* death of ſpirit, was, that he loſt the knowledg of God, himſelf, and ſenſe of his Soul-miſery.

2. In the Reſtoration thereof we have ſome diſcovery made of the exerciſe thereof, *Gal.*5.22, 23. among which, Faith, that excellent grace, is ſaid to be one, which, ſince the death of the ſpirit, is the gift of God, and a part of the ſpirits reſurrection and life.

3. The ſpirit is that which is immortally with God, as in *Eccleſ.*12.7. *The ſpirit returns to God that gave it*; and who dares ſay more returned, either that the Soul or life doth, and not be guilty of adding to the Word?

4. It was the Spirit Chriſt breathed out, and no more, and the Spirit he was ſo careful of to commit to the hands of God, and nothing elſe, *Mat.* 27.50. *Mark* 15.37. *Luke* 23.46. all which Scriptures ſhew that nothing

went forth of Christ at his death but his Spirit, and as not out of him, so not out of us, *Psal.*76.13. & 78.39. & 104.29. *Judg.*15.19. And thus *Stephen*, Acts 7.59 *Lord Jesus receive my spirit*; had his Soul then left his body, he would have been as careful of the one as the other: See 2 *Cor.* 5.6. the spirit is with the Lord, the body dead.

5. As the spirits of just men are immediate with God, so unbeleevers return to God also, and receive the sentence of condemnation, and commitment to prison: 1 *Pet.*3.18.19 20. *But quickned in the spirit, by which he* (Christ) *went and preached to the spirit in prison, that sometime were disobedient, in the days of Noah.* 1. The spirits, not Souls nor bodies, are in prison, yea see *Gen.* 6.3. 2. They are the spirits of those bodies were disobedient in the days of *Noah* at his preaching; so that what men falsly attribute to the Soul, is in truth by God in Scripture only said of the spirit.

6. The spirit is to be raised by the Spirit of Christ, not the Soul nor body; *John* 6.63. *The flesh profiteth nothing, it is the spirit quickneth:* So that the delusion of the times takes off men from the true and immediate use of Christ and the Scriptures.

7. The spirit thus raised is that which God mainly respects in his service; *Joh.*4.23. *Those that worship God, shall worship him in spirit and in truth:* 1 *Cor* 14.15. *If I sing, I will sing with the spirit.* &c. *Phil.*3.3.

8. The spirit seems to be of an unknown excellency by what *Paul* says, 1 *Cor.*5.3. *Col.*2.5. *Though absent in body, yet present in spirit:* How the spirit may be present in the absence of the body, and how the Apostle intends it, is a mystery.

9. The seat of the spirit is the mind, which is the sublimer part of the Soul, as the Soul in the blood the most excellent part of the body, (1.) That so it may have the more command and readier influence on the whole man, (2.) That being the next or neareſt to its self in being & in likeness, *Ro.*12.2.

10. The converse of God is with the spirit, as the spirit with the Soul, the flesh and spirit are contrary; *the flesh* in those are sanctified *wars against the Soul*, 1 *Pet.*2.11. 2 *Tim.*4.22. *Phil.*25.

11. Whereas men are the fathers of the flesh and soul, God is the Father of spirits, *Heb.*12.9. *Eccles.*12.7.

12. Every man hath a particular spirit; Christ as man calls his, *my spirit*; *Stephen* his, *my spirit*; *Mary* hers, her *spirit*, both male and female, *Gen.*45.27. *Jacob* his spirit, 2 *Cor.*3.17. & 2.13.

13. In this part of man it is the Apostle alludes unto, when he saith, that *in Adam all dye*, 1 *Cor.* 15.22. The actual sins we after commit are not of *Adam*, though death of soul and body are annexed to it, *Rom.*

Death

Death raigned over thoſe had not ſinned after *Adams* tranſgreſſion: *Vide Acts* 5.5,10. 1 *Chron.*5.26. *Dan.*5.20.

14. That every man,even wicked men,have each a diſtinct ſpirit, *Deut.* 2.30. ſee how the King of the *Amorites* is ſaid to have his ſpirit hardened, and heart obſtinate.

If any ſhall be ſo blind as to deny this truth, ſee *Job* 32.7,8. *I ſaid, days ſhould ſpeak, and multitude of years ſhould ſpeak wiſdom: But there is a ſpirit in man, and the inſpiration of the Almighty giveth them underſtanding.* 1 Cor.6.17.

1. It is not in days or years, or other acquired habits, that inables men to ſpeak profitably, effectually,feelingly, but the ſpirit in man makes a man more wiſe then his Teachers.

2. The Almighty, when the ſpirit is quickened, gives it underſtanding, which the Soul ſhould never have, or can have, from God; for the Soul-man *underſtandeth not the things of God, nor can he*; but the ſpirit is taught of God the things *eye hath not ſeen, nor ear heard, nor hath it entred into the heart of man to conſider.* Acts 6. 9,10.

3. Hence the regenerate man is called πνευματικος, 1 *Cor.*2.15. of which *Origen* on *Rom.*1.4. *Puto quod conſuetudine ſua Apoſtolus utatur etiam in hoc loco, ſciens mediam ſemper eſſe animam inter ſpiritum & carnem & aut jungere ſe carni & effici unum cum carne, aut ſociare ſe ſpiritui & eſſe unum cum ſpiritu, ex qua ſi quidem cum carne ſit carnales homines fiant, ſi vero cum ſpiritu ſpirituales & idcirco extrinſecus eam non nominat ſed carnem tantum vel ſpiritum ſcit enim alteri horum neceſſario animam cohœrere ſicut in his ad quos dicit vos autem in carne non eſtis ſed in ſpiritu.* Per Archon. Lib. 2. *de anima*, Orig. 32 Homil. *John* underſtands what is written of the fleſh and ſpirit in *Gal.* 5. from verſ.17, 23. is meant of our fleſh and our ſpirit, and not of the Spirit of God.

4. *Solomon* gives the moſt clear deſcription of the ſpirit, *Prov.*20.27. נר יהוה נשמת אדם, *The candle or light of the Lord is the ſpirit of man*, or the inſpiration of man; he alludes to what was done in the Creation. 1. Signifying, when man fell, this candle was put out. 2. When men are regenerated, the Lord lights it, *Mat.* 5.15. 3. The Conſcience is the remain of that light in man,of which *Job* ſaith,*Job* 18.6. *The light ſhall be dark in his tabernacle*, that is, his Conſcience within him ſhall be extinguiſht, *Job* 21.17. ſinning againſt the light of Conſcience, they put out the candle light: *Job* 29.3. *When his candle* the ſpirit *ſhined on* me, *my head, by his light I ſhall paſs the darkneſs*: 1 Thes.5.19. *Quench not the Spirit.*

5. This

5. This breathing of God into the face of man is a metaphorical expreſſion, uſed of God for condeſcention to man, and commends to us ſome immediate way God had to communicate himſelf to man, more then to the other of the terreſtrial Creatures, by which he was ſaid to be after the image and likeneſs of God.

Object. Epheſ. 2. 18. *There is one Spirit*; ſo that men have not each a particular ſpirit in them; and *Epheſ.* 4. 4.

1 *Reſp.* This is not ſpoke of the ſpirit of man, but God.

2, Nor as man a Creature, but a Chriſtian; all Beleevers had this Spirit, but no Unbeleevers.

3. This is not the ſpirit of man, but that Spirit is the Spirit to the ſpirit of man, and gives it life again as at firſt.

4. Of this it is ſaid, *If any have not the Spirit of Chriſt, he is none of his.*

Object. Eccleſ. 3. 19. Man and beaſts are ſaid to have one רוח, that is, one ſpirit.

1. רוח here, is taken for wind, or breath, not ſpirit; he in the ſame place ſpeaks of the death of them both, in which they are one, though not in the Reſurrection.

2. Verſ. 21. he comes again with the ſame word, and then diſtinguiſheth the beaſts ſpirit from mans, the one goeth up to higher beatitude and enjoyments, the other deſcendeth to its firſt matter and being at its end.

3. The now ignorance of the Soul and ſpirit among men, ſufficiently ſhews what a vail of darkneſs is on the faces of the wiſe and prudent of the times, who cry down New Lights, becauſe in love with the old darkneſs: The Philoſophers ſaying is uſeful, *Noſce teipſum.*

Acts 17. 28. *We are his off-ſpring.* The Poet in this alludes to Gods breathing into man the breath of life, in which he came to ſpring off or from God, he having in him a likeneſs of God through the immortality of ſpirit, and its ſpirituality of nature with the other endowments of his Soul.

The Soul and Spirit are ſo diſtinct,

1. That now the Soul feels not the death of the ſpirit.

2. Nor when the Soul and body dye, doth the ſpirit feel any thing therein of pain, but the Soul only.

Object. God at once breathed in Soul and ſpirit, therefore they are one.

1. They are not one as in their names.

2. There are ſaid to be lives begun in man at that one breathing, which muſt diſtinguiſh them in the eſſence & being of them, and one muſt hereby be better or greater, more like God, and have more of God, then another.

Epheſ. 4. 23. *Be ye renewed in the ſpirit of your mind.*

1. In

1 In this yee have the ſeat of the ſpirit, which is the ſupream part of the Soul, *Job* 20.3. *Datur homini ut maneat, & quaſi caput ejus ſit. Ambroſe.* 1 Theſ.5.23.

2 Its effects or acts there, are to ſpiritualize the mind, *Romans* 8.6.

3 The ſurvay of man is of the ſpirit, 1 *Cor.* 2.11. which now only doth remain in that obliterated fragment of the Conſcience in man.

4 The ſpirit under the Goſpel-ſtate in time of grace is to be renewed, this is the now work of God and Chriſt, *Titus* 3.5. in which he is born again.

5 The mind without the ſpirit to God, is as the body without the ſoule to man 1 *Pet.*1.22. the Spirit by the Word comes to purifie the ſoule.

6 The carriage of man is from his ſpirit, as high ſpirited, meek, haſty, *Elias* ſpirit, *Luk.* 9.55. *Yee know not of what ſpirit ye are of.* O but we know not we have any.

Jude 19. ψυχικοὶ πνεῦμα μὴ ἔχοντες *ſoule men, not having a ſpirit.*

1 The ſpirit being dead, as *Gen.*42.13. they are ſaid not to be.

2 They wanting the light of the ſpirit, did corruptly corrupt the truth and way of God, and did their owne wills inſtead of Gods: ſetting up Churches, adminiſtring the Ordinances of God according to their ſence, not the Spirit of God.

Object. *If any ſay theſe diſtinctions are made by me onely,* I commend to him, *Heb.* 4.12. *The Word of God is quicke, &c. divides a ſunder the Soule and the Spirit.*

1 Yee ſee here is a Soul and Spirit.

2 The Word of God divides a ſunder theſe, and not confounds them.

3 The Word ſhews what the Spirit is, and what the Soule is, and what Chriſt hath done for either; and will do in them, and ſhall be done to them.

4 No man hath the uſe, knowledge, or the underſtanding of the word of God, until he ſeeth how theſe are divided, and thereby divide the word aright to them.

5 Thoſe that ſpeak againſt the dividing of them, ſeek to take away the edge of the Word, the life and power of it, and ſo to make it uſeleſſe to men.

1 Cor.15.44. *It is ſown* (that is by birth) *a ſoule body, it is raiſed* (in the firſt reſurrection) *a ſpirituall body; there is a ſoule body* (the

natural

naturall man) *and a ſpiritual* (the regenerate) Ver 46. *But the ſpirituall body is not firſt, but the ſoule body* (the naturall man) *and after the ſpiritual body* (that is after regeneration.)

*Ver.*47. clears this truth, *The firſt man Adam was of the earth, the ſecond from heaven, vide* ver.48.49.

Vide 1 Cor.2.15. *The ſpirituall man judgeth all things, the naturall* ψυχικὸς *the ſoule man, underſtandeth not the things of God.*

The divine nature of mans ſpirit appeares to be far above the ſoule, in that it hath not reſpect to creature delights as the ſoule hath, *Eccleſ.*2.11. *Salomon* of all found nothing but vanity and vexation of ſpirit; ſo that the ſpirit is vexed with the deluſions and deceipts, it ſeduces and wars againſt the poor ſoule, with 1 *Pet.* 2,11.

Gal.5.17. *The fleſh luſteth againſt the ſpirit.*

1 The fleſh luſteth for temporal food, and neglects ſpirituall; the ſpirit luſteth for ſpirituall, and neglects temporal, to keep under his body.

2 The fleſh and ſpirit are contrary, but not fleſh and ſoule in the naturall, nor ſoule and ſpirit, in the regenerate man.

Eccleſ.8.8. *No man hath power over the Spirit to retaine the Spirit, nor hath he power in the day of death.*

The words are thus to be read, no *Adam* (fleſh) hath power over the ſpirit for the reſtraining of it, nor hath it power in the day of death.

1 The Spirit is not under mans, but Gods authority.

2 Nor hath man in the day of death any thing to doe with the ſpirit, no not to Judgement: *who art thou that judgeſt another?*

3 So that what ignorantly is applied to the ſoule, that the Scriptures in the name of God applies to the ſpirit.

4 This was excellently fulfilled in *Paul*, vide *Gal.* 1.16. of the ſoule it is ſaid otherwiſe, *Rom.*13.1.

1 Pet.4.6. *For this cauſe was the Goſpel preached to them that are dead: that they might be judged according to men in the fleſh, but live according to God in the ſpirit.*

1 The Goſpell, that is the Grace of Chriſt, is only to be preached to thoſe who are dead, that is, ſpiritually dead to the world and themſelves.

2 Speaking graciouſly to them, and of them in compaſſion to their infirmities, as it is ſaid of God, *he remembred that they were but fleſh*, ſo God in the Goſpel ſpeaks to man as in fleſh, in weaknes and infirmities of body.

3 Yet that they ſhould live according to God in the ſpirit.

4 The Goſpell is to be preached to none but theſe.

5 Nor to no other end, but as before.

The death of the ſpirit in Man

1 Is in this excellently manifeſted, that man knows it not, *Eccleſ.*3.21. *who doth know the ſpirit of man?*

2 That he is ſo inſenſible of it, that he knows not that he hath a ſpirit in him, but takes ſoule for ſpirit, and ſpirit for ſoule, nor can hee diſtinguiſh any operation of the ſpirit, diſtinct from the ſoule.

3 If he doe, it is to place it in ſome inferior region in the body below the ſoule, as the animall, vitall, naturall; how far theſe are below the ſpirit, and how far contrary to that God in his philoſophy ſpeaks, every man may judge.

4 Nor doth man miſſe the lack of its uſe and knowledge, ſo that his ſpirit indeed is not to him being ψυχικος only.

Theoph. on 1 *Theſ.*5.23. *By the ſpirit of man underſtandeth the Spirit of God in man.* Saith he, *Spiritus, id eſt, donum quod per baptiſmum jam accepiſtis. Auguſtine* on the words, *Quid hic ſpiritum vocat, donum ſpiritus. Ambroſe* ſaith thus, *Ut integer ſit ſpiritus datus nobis*: and after, *ad hoc enim datur homini ut maneat, & ſit quaſi caput ejus*: In this whether he ſpeaks of it as of the Spirit of God or man, judge yee; But I take it as of man, if not, ſee into what a darkneſſe the world was fallen in, in four hundred years time after Chriſt, when men had loſt the light of the word, that diſcovered to them the being of the Spirit in them, and with it the right uſe of Chriſt in the time of grace, and what his work was, and whereon to be.

1 That the Spirit here is clear, a part of us, a part of the lot of mankind.

2 That this ſpirit is to be ſanctified as well as the body or ſoule, and needs ſanctification by the Spirit of God.

3. *Eccleſ.*3.21. and in many other places; *Stephen* ſaid, *my ſpirit*, not thy Spirit, *Lord receive*: and ſo *Mary*; who knoweth now indeed the ſpirit of man, when men know not that they have a ſpirit of their own within them? *Ezek.*13.3.

No wonder *Auſtin* and others run to philoſophy (having loſt the knowledge of the Spirit which was immortal) to prove the ſoule immortall againſt the Scripture: upon which philoſophicall hinges the Divinity of the now times are hanged, in which untruths, error, and deceipts are told the people, to the overthrow of hope, and ſhaking of faith in men, and deſtruction of the Truth: and in this follow not the Lords Spirit but their own, *Ezek.*13.3.

*Pſal.*103.16. כי רוח עברה בו ואינגנו *For the wind paſſeth over*

it, and it is gone, which is a groſſe corrupting of the word by the miſtranſlating of it.

In Ver.15, The Prophet ſpeaks of אנוש *the ſorrowfull man*, ſaying, *for the Spirit was in him is departed, and he is not to us, his place ſhall know it no more,* which is ſaid of the falne flower or ſoule of man, ſee the part of the ſoule in 1 *Pet.*1.24.

Object. *The Spirit God breathed into man is God.*

Reſp. Amos 4. 13. God is ſaid to create the ſpirit as other things and that רוח here is ſpirit, not wind; he after in the next words mentions אדם the body and ſoule.

Heb.4.12. *Dividing between the ſpirit, and ſoule, and marrow, and bones, and joynts, and ſinews.*

1 The word divides between ſoul and ſpirit, which proves they are not by Gods word one and the ſame, as men after themſelves teach and affirm.

2 Whereas other object, that it is but a dividing of the ſame thing expreſſed by ſeverall tearms, as a dividing marrow, joynts, bones, which are all of the body.

Reſp. 1. *It is granted, the ſoule and body are of different natures.*

2 The body indeed being a groſs corporeal ſubſtance may be divided betwixt its ſeveral parts, but the ſoul being of a ſpiritual nature is individual.

3 The ſpirit being more ſpiritually ſublime, is more unpoſſible to be divided then the ſoule.

4 Nor is the ſpirit a part of the ſoule; no more then the ſoule is a part of the body; but far more exceeds the ſoule, then the ſoule the body.

Exod.21.23 *If there be death* ואם אסון (the word ſignifies murder) *thou ſhalt give ſoule for ſoule,* we corruptly read *life for life.*

*Jerem.*38.15. *As the Lord liveth made us this ſoule*; but the *ſpirit, Eccleſ.* 12.7. is ſaid to be given of God, ſo that the being of one in man, is in a different way of being from the other.

5 It ſeems to me all the ſoules of men are but one ſoule divided, *Deut.* 24.7. and *Act.*17.26. which is the ground of love, all being as one man, and ſo thy own fleſh, *Iſa.*58.7. *Jer.*38.15.

The firſt general of the ſoule.

That every naturall man before regeneration is called ψυχικὸς a *ſoule-man,* 1 *Cor.* .14.

1 Becauſe his ſpirit being dead in him, his ſoule is the moſt excellent part in being in him.

2 He is guided by the darke light of his ſoule, to act all, and only according threunto.

3 He

3 He knows nothing higher then that of his ſoule is dictated to him; yea, nor can he receive, before his ſpirit be quickened, any thing of a higher nature, 1 *Cor.* 2. 14.

ψυχὴ

Rom. 13. 1. *Let every ſoule be ſubject to the higher powers,* In the Syr. and Arab. it is *nephes*, and *Sultanan* as the Heb.

Note God ſpeaking of the ſpirit, *Eccleſ.* 8. 8. Says no man hath power *Schallit* over the ſpirit, which the Greek 70 renders by δύναμις, which ſhews the higheſt power was of the ψυχὴ, &c.

1 The ſoule and ſpirit are two.

2 They ſtrangely differ, one is ſubject, the other not to power.

3 That, that is ſubject to power, power can reach by the ſword, but the other that they cannot.

Of the ſecond part of man ψυχὴ *the ſoule* נפש.

The excellency whereof is noted *Matth.* 16. 22. *Mark.* 8. 37.

1 In its creation or originall being, it was ſpired into man of God immediately, which proves ſufficiently it far exceeds the beaſts ſoule, which with the bodies had their being together from the earth, *Gen.* 2. 7. *Gen.* 1.

2 The ordinary way of continuance of the ſame.

1 It is not ſaid as of the Spirit that God gives it.

2. But of the contrary are ſaid to come out of the loyns of the parents, *Gen.* 46. 26. *Exod* 1. 5. *vide* Ezek. 16. 5. *Heb.* 7. 10.

3. It is not ſaid to return to God, but goe to the grave, *Act.* 2. 27, 31. *Job* 33. 18, 20, 22, 28, 30. *Iſa.* 38. 17. *Pſal.* 49. 15. and 94. 17.

4 That with the body it is to partake of the reſurrection, *Act.* 2. 31. ſeeing this before ſpake of the reſurrection of Chriſt, that his *ſoule was not left in hell, nor his fleſh did not ſee corruption.*

1 Here are two parts, the fleſh and ſoule.

2 Theſe were in the grave.

3 Theſe had both intereſt in the reſurrection of Chriſt.

4 What was done in Chriſt, is to be done in Saints, becauſe done for them. Now of the ſoule of Chriſt 1. It is ſaid he poured out his ſoule to death, *Iſa.* 53. 12.

2 He is ſaid to give his ψυχὴν ſoule for his ſheep, *John* 10. 11. ver. 15. he layeth it down, ver. 17. he ſaith, the father loved him becauſe he laid downe ψυχὴν his ſoule. O did God love his Son for this? and ſhall this ſo great a cauſe of love be hid from us? Have not we much more cauſe to love him for it, and inquire into it, that it may be a cauſe

of our love to him? also what need have our hearts to be stirred up thereunto. O know to lay down ζῶ the life a vapour is nothing like this, to ingage Gods love to Christ, or mans either.

3. 1 *John* 3. 16. *in this we have knowne love, because he laid downe his soule for us*; as if without this laying downe of his soule, no soule can know his love, not in laying down of his life, or being man, &c. *Io.* 15. 13.

4. What Christ did, we may, and ought doe, by laying downe our souls for the brethren.

5 *Isa.*53.10. *His soul was made an offering for sin*, in which we may see how far the soule of Christ acted in the work of our salvation, and how unable wee are to bee saved without it, and beleeving it, against all which, men oppose themselves in these dayes.

6 His soule was in the grave, *Act.* 2.31.

7 He saith, *his soule was heavy to the death*, Math. 26. 38.

Quer. If all this were done in Christs soul, whether our souls are not capable of, and lyable to the same things in this world, *he was in all things tempted like us.*

Object. *Christ suffered in the flesh for us*, 1 Pet.4.1. *and therefore not in his soule.*

1 His suffering in the flesh, contains all those sorrows, afflictions, pains and torments, were laid on him before his death.

2 In his death, and death of soule was the last end of all his sufferings.

3 The pouring of his soule out to death, was in the soul a suffering in a speciall manner.

4 As he that saith Christ ascended into Heaven with his body, in so saying, denies not he also ascended into the heavens in his soule; so in saying Christ suffered in his flesh, it is not denyed that he also suffered in his soule.

8 The soule and body of Christ being thus carryed home to the house of death, the grave, Christ by his Spirit and Almightinesse redeems his soule, and in that others, destroying death, delivers the body from the grave, and the bonds thereof, *Hos.*13.14.

9 The excellency of the soule *Mat.* 16.22. *Mark.*8.37. *what shall it advantage a man to gaine the whole world and lose his owne soule, or what shall a man give in exchange for his soule?*

10 If figurative speeches would prove any thing, *Rev.*16.3. were effectuall, where mens soules of the Antichristian estate are every one said

to

to dye, which shews it concerns men of the false Church estate every one of them to mind their estates.

*Matth.*20.28. He gave ψυχὴν *his soule a ransome for many,*

1 The soule of Christ was the ransome.

2 This ransom was paid by death, or could not be paid, *Mar.*10.45. 1 *Joh.*3.16.

Rev. 12.11. *They loved not their souls to death.*

1 That is, they gave their souls to death.

2 This the word injoyns saying, *he that saveth shall lose his soul.*

The fleshy nature of the soule is clear, in that it came out of the loyns by propagation, in that God saith, *what ever is of the flesh is flesh,* Joh.3.6.

1 This is notably manifested in the seat of the soule, that it is in the blood, *Eccles.*6.2. *Luk.*12.23. *is not the soule more then meat, and the body then raiment?* Math.6.25. Luk.12.22. *Take no thought for your soule, what yee shall eate or what yee shall drinke,* Eccles. 6.2,3.

Note 1. Rayment, that is proper to the body, that looks for it.

2 The soule, that minds meat and drink, careing for it as being very sensible of the lack thereof, and delighted in the injoyment of it, *Salomons Prov.*27.7. *The full soul loatheth the hony comb, but to the hungry soule every bitter thing is sweet,* Psal. 107.5. *Hungry and thirsty, their soules fainted in them.*

Note it is observable, God speaking of spirituall hunger, he saith not *he hath filled the hungry soul,* but *the hungry* (only) *with good things, Luk.*1.53. or as *Psal.* 107.9. he distinguishes the soule *hungring for goodnesse,* and that for meat and drink.

3. *Job.*33.20. *His life abhorreth bread, and his soule desireable meat,* the soul it longs for meats that are pleasing to its appetite, in which is the sensuality of it.

Note this is an emminent argument of the soules fleshy nature, and subjectnesse to mortality.

4 If the soule may live without, why saies the Lord to it, to take it off, *your father knoweth that yee have need of these things?*

5 Why doth he use this Argument to the soule, that it is more then food, as to the body that it is more then raiment; if the soules necessitys were not supplyed in the one, as the bodies in the other?

Reason of it, is because the seat of the soule is in the blood, which is fed with food, meat and drinke.

6. *Gen.*34.3. *Shechems* soule clave unto *Dinah,* which shews the

terrene

terrene carnall nature of the ſoule being converſant about fleſhly things.

Object. *Fleſhly luſts war againſt the ſoule*, 1 Pet. 2. 11. *here it ſeems the deſires of meat and drink are not of the ſoule, but the fleſh, here by wars againſt it.*

Reſp. 1. I beſeech you as Pilgrims and Strangers to be taken off from fleſhy luſts which war againſt the ſoule.

Noting that the fleſhly luſts of the ſoule did oppoſe and hinder it from thoſe things, did more eſpecially concern it, which were offered to them by the Spirit, but care of eating and drinking would not give them leave.

This is no more then what Chriſt did before, in ſaying, *take no care what yee ſhall eate.*

Here in the fleſh they are but Pilgrims and ſtrangers to the world, and therefore the ſoul to ſeek ſatisfaction in theſe was againſt it ſelfe.

1. In that he exhorts them to be taken off from them, ſhews the whole man, fleſh, body, and dead ſpirit were once all fixt upon it, and after quickening, troubled with it.

2 And whereas the fleſh and ſpirit may ſay and object, why we muſt care for meat and drinke, theſe are ſo neceſſary that our ſoule cannot be without it.

Note the Spirit of God makes as it were an anſwer to it, ſaying, the luſting after theſe things doe warre againſt the ſoule, and were enemies to it.

And ſhewes that theſe things they ſhould have, without having their minds carryed after, and perplexed with care for them, as in *Luk.* 12. 22.

3 It is uſuall that the mind of man is divided into carnall and ſpirituall; whiles it is ſet on cloath and food, it is carnal; when on God and Chriſt, ſpirituall.

Note now, the ſoule of the regenerate is for ſpirituall things, but the ſouls care of food, wars againſt him in thoſe deſires of life God hath quickened in him, to kill and deſtroy them.

4 It ſhews how the ſoule is affected with fleſhy things, the delights, ſweetneſſe, pleaſure, gaine, loſſe of them, and how the gay out-ſide things of the world are in its mind, being ſaid to be carnally minded, and men ſowing to the fleſh.

Note *Salomon*, Eccleſ. 6. 7. *All the labour of the Adam is for his mouth, yet his ſoule is not ſatisfied.*

1 In theſe words are the *Adam* body, and *nephes* the ſoule.

2 What the *Adams* labour is for, it is for his mouth, that is, meat to give it.

3 After

3 After it is in the mouth, then it comes to the ſoule, that is not ſatisfied with what the hands can get, either it is not ſweet enough, or good enough, or it hath not quantity enough for to keep him many years. Having got one thouſand, why, it is not enough, it would have ten thouſand, yea, all the world, *Prov.* 27. 20. *The eyes of man are never ſatisfied*; the body ſerves an ill Maſter in the ſoule; it is like Death and Hell, whiles it is carnally minded; What ſhall I eate, what ſhall I drink, what ſhall I have to morrow, next yeare? he thought he had pleated his ſoule well, *Luk.* 12. 18, 19.

Pſal. 66. 9. *He holdeth our ſoule in life.*

1 The ſoule and life are diſtinct.

2 The ſoule of all are held in life, or they would dye.

3 God it is holds our ſoule in life, and ſuffers not our feet, that is the bodily being to be moved, *Pſa.* 78. 50. and 1. 16. 8. and 22. 19.

Eſter 7. 3. *She prayed for the ſoule of Ahaſuerus.*

Pſal. 22. 29. *All they that goe down to the duſt ſhall bow before him, (and his ſoule is not living)* or none can keep alive his own ſoule.

1 The body goeth down to the duſt.

2 They are ſaid as dying men to bowe and ſtoop to God, *Iſa.* 10. 4. *vide Pagnine* on כרע.

3 The ſoul that is not alive, none, when the body goeth to duſt, can keep alive his own ſoule.

4 This *John* 19. 30. was fulfilled in Chriſt, *he bowed the head, and gave up the ſpirit*, man bows before he dyes, *Gen.* 49. 33. and thence are ſtretched out after death.

Acts 27. 10. *I perceive that this voyage will be with hurt and much damage, not only of the lading of the ſhip, but alſo of our ſoules.*

1 The ſoules were ſubject to loſſe and ruine, as ſhip and goods.

2 If the ſoule were immortall, then he would not have put the goods and ſoule in the ſame ſtate, as in ver. 22. there ſhall be no loſſe of any ſoule. that is, none ſhall die.

Rom. 2. 5. 16. Shews in this chapter the day of Judgement is looked on and ſpoken of.

Ver. 6. *When God renders to every man according to his deeds,* Ver. 8, 9. *Then on every ſoule that is contentious, and doth diſobey the truth, ſhall be tribulation and anguiſh.*

And firſt ſhews that untill then the ſoul of man ſuffers none of theſe.

2 If it were immortall it ſhould doe as well as the ſpirit, 1 *Pet.* 3. 19. which proves the ſpirit immortall, the ſoul mortall.

The next Generall that proves the mortality of the ſoule is.

1 That it is joyned, with the fleſh, and called fleſh.

2 That when diſ-joyned it is called blood, which pertains to fleſh, and divided by the word *fleſh.*

1 *The Scripture cals the Soule and Body fleſh.*

Gen.6.3. *My ſpirit ſhall not alwaies ſtrive with man, for that hee alſo is fleſh*, the words may be better read thus, *My ſpirit ſhall not ſtrive in man for ever, becauſe that he is fleſh*, by which the 1 *Pet.* 3.19. is only to be interpreted.

1 Note the ſpirit was dead, what elſe was in man was of a fleſhly nature; yea, God cals it fleſh.

2 Though he cals man *Adam*, as if he meant his body, yet after ſaying [*hee*] he comprehended ſoule and body, as all fleſh was in being in him.

3 While man is fleſh, there is but a ſtriving with them, and as it were an outſtanding by them of the ſpirit, called a reſiſting of the ſpirit, *Act.*7. 51. ἀντιπίπτετε, fall againſt the holy ſpirit.

Matth.26.41. *The ſpirit is willing, the fleſh is weak.*

1 Fleſh and ſpirit are oppoſed onely, the ſoule not mentioned.

2 The ſoule is fleſhly in good men, not ſpiritual, and therefore is to be underſtood in fleſh, and not in the word ſpirit.

3 Whereas it ſaith *weake* only, it ſpeaks of the inclinations of the ſoul, not the fleſh, *Rom.*7.18. *In me, that is in my fleſh, dwels not any good thing.*

John 6.63. *It is the ſpirit quickeneth, the fleſh profiteth nothing.*

1 Here are only two parts as before.

2 It ſignifies that where the ſpirit is not a quickening ſpirit, there the fleſh and ſoule profits not.

3 That the firſt reſurrection is of the ſpirit, the next of ſoule and body, and that of the ſoule and body, without this of the ſpirit profits not, but rather aggravates its miſery and woe.

2 When it ſpeaks of the naturall man whoſe ſpirit is dead, and ſo is ſaid not to be, *Gen.* 42.13. as *Joſeph*, whom his brethren thought was dead, is ſaid not to bee, ſo the ſpirit in naturall man being dead, hee is called by the name of ψυχικος, as if he had no ſpirit, 1 *Cor.*2.14. and 15.44. It is diſtinguiſhed by fleſh for the body, and ſoule for the blood: The Reaſons of it.

1. Blood

1 Blood is the ſoule of Beaſts, or the ſoule is ſaid to be in the blood.

2 Blood is the ſeat of the ſoule of man, it is called the blood ſoule, *Prov.*28.17. he that hath done violence to the blood ſoule, ſhall flye to the pit, *Deut.*27.26.

1 Here is violence to the blood.

2 That is done to the blood, is done to the ſoule.

Note, In this is the diſtinction of the ſoule of man and beaſt.

1 The beaſts blood and ſoule were together out of the earth at once.

2 Mans blood was out of the earth, but his ſoule by which that blood came to be inanimated was from God, yet the blood in man was the ſeat of the ſoule as in beaſts.

3 Yet in *Gen.*9.5. It is ſpoken cloſely hereunto, thou ſhalt not eate the fleſh with his ſoule, his blood *Gen.*9.5. לנפש.

1 Which ſhewes the groſneſſe of the nature of the ſoule, and its fleſhy kind.

2 It ſhews how we are to underſtand the word blood when ſet down in oppoſition to, and diſtinguiſhed from the fleſh or body of man, and therefore called the blood of the ſoule, to ſhew, that when the blood was ſpoke of, the ſoule was intended thereby, not the body.

Matth.16.17. *Fleſh and blood hath not revealed this to thee.*

1 If by fleſh and blood be nothing elſe here intended, but that one part of man, his *Adam*, σῶμα, body, it is clear this without the ſpirit knowes nothing.

2 ψυχικὸς The ſoule man that hath body and ſoule, knows not the things of God, of which here the ſpirit ſpeaks, 1 *Cor.*2.14.

3 Hence by fleſh I underſtand the body.

4 By blood the ſoule.

5 Theſe two by any innate power of their own, or acquired habits, cannot manifeſt to the ſpirit the myſtery of God, and ſalvation by Jeſus Chriſt.

6 The ſoul is ſo dead, that what it hath, it muſt have from fleſh and blood which is corruption, or from the father, it is in a ſtate of death, and all it hath is under the ſame, before Chriſt hath raiſed it.

1 *Cor.* 15.50. *Fleſh and blood ſhall not inherit the Kingdome of God.*

1 By *Kingdom of God* here is meant the Church, as it doth comprehend the diſpenſations of the ſpirit within, and of Chriſt in the Church Diſcipline without.

2 By fleſh, as before, is meant the body.

3 By blood, the ſoule of the naturall man.

4 By theſe, untill the ſpirit be quickened, no man on earth can lay claime to the Kingdome of God, but is by the inſtitution of God debarred it, and therefore faith, one of the fruits of the ſpirit in thoſe are quickened, is ſaid to be, that by which men were admitted to the Kingdome.

Gal. 1. 16. *I conſulted not with fleſh and blood.*

1 [*I*] In his ſpirit now quickened, when the *Adam* had no power over it, to reſtrain it.

2 This power is ſo far by the quickening of the ſpirit deſtroyed in him, as that he immediately conſults not with it, but diſcovers it to be an enemy to Chriſt and his own felicity.

3 By fleſh and blood is meant his ſoul and body, who had before conſpired ſo together againſt the Lord and his truth.

4 The revealing of Chriſt in him was the raiſing of his ſpirit from that death it lay in; as it was ſaid of Chriſt, he was revealed to be the Son of God by his raiſing from the dead, which in us is called the *power of his reſurrection*, *Phil.* 3. 10.

2 Cor. 5. 16. *We know no man according to the fleſh.*

1 For blood it is ſaid clearly, God hath made all men of one blood, hence the prohibition in marriages did ariſe to prevent its confuſion. A thing of ſpeciall note,

2 The fleſh, which is of a more externall concernment.

1 He ſhews one man is not better according to the fleſh then an other, nor fitter for the Kingdome.

2 It is prohibited by any prerogative it can have of the Kingdome.

3 That it were the gifts of God, not the inward endowments of nature, or the outward beauty of the body was in the adminiſtrations of the Goſpell to be reſpected.

Heb. 2. 14. *For as much as the Children are partakers of fleſh and blood, he alſo himſelfe tooke part of the ſame, that through death he might deſtroy him that had the power of death.*

1 By fleſh and blood the natural mans body and ſoule are in this place ſet out, of which Chriſt was a real partaker, *being made like to us in all things, ſin only excepted.*

2 As far as Chriſt was fleſh and blood, he ſuffered death.

3 By this death of his he *deſtroyed him that had the power of death, which is the Devill*, which death was the pouring out of his ſoule to death.

4 With-

4 Without the right understanding in what and how Christ died, no true, nor right use of his death can be made.

The understanding of flesh and blood in this sence opens many hid Truths.

1 That when the spirit of God names the body, the soule is usually added to it, when flesh, then blood sets out the soule.

2 As flesh and blood are together, so soule and body are, as appears in the Scripture dialect.

Note, *Moses* sprinkling the people with the blood of the beasts, called the blood of the Covenant, sprinkled them with the soule of the beasts; and the blood of the new Covenant is the blood of the soule of Christ, though not the soule.

1 Cor. 11.27. *He is guilty of the body and blood of Christ.*

1 If by blood be meant the soul, how necessary is the cup? Christ gave not his flesh, but blood also; how doe the Papists abuse poor men in keeping it away?

2 If by the blood be meant in the Scripture the soul, multitudes of Scripture are not yet understood but in a carnal sence, which wil spiritually in glory appear on their manifestation.

3 *Luk.* 13.1. *Pilats* sin, namely, in mixing mans blood with the blood of the beasts which hee sacrificed to Satan, aggravates the sinne.

4 If the body comprehends the blood, or the blood be spoke of as of the body only, why are they thus distinguished? in a word, it is to set forth the Lords death, who dyed in soul, as well as body.

Job 2.4. *All that a man hath will he give for* נַפְשׁוֹ *his soule*, ver. 6. *He is in thy hand, but spare his soule.*

And this agrees with that of Christ, *What shall a man give in exchange of his soule.*

Acts 20.24. *I account not my soule dear to my selfe.*

1 The regenerate part speaks (the spirit) which was above the soul.

2 It speaks its esteem of his soule.

3 On what account it speaks so, it would not speak so upon any other occasion whatsoever.

Ezek. 18.20. *The soule that sinneth, it shall dye.* Orig. 13 Tom. on John pag. 191.

1 The spirit dyed in *Adam, in Adam all die*, by that which is called Original sin.

2 The

2 The ſoule that lives by another life in the body, and is under the law Morall, the tranſgreſſions whereof were death; ſo that here is intended the Lords mediate puniſhing of man with death by the Magiſtrate, or elſe immediate by himſelfe.

In V.3. *Ye ſhall not have occaſion any more to uſe this proverb, the Fathers have eate ſowre grapes, and the Childrens teeth are ſet on edge.*

1 This proverb was true in the ſpirits death, by that ſin is called originall in *Adam*.

2 God ſaith it ſhould be ſo no more.

3 Now the next death is of the ſoule, to which in the after Scripture he only alludes, Ver.4. *All ſoules are mine, as the ſoule of the Father, ſo of the Son, the ſoule that ſinneth it ſhall dye.*

4 No ſoule by juſtice dyeth, but for breach of the moral Law done, which is properly its by act, not imputation.

5 It is clear, each man hath a particular ſoul, as well as ſpirit or body, if any two bodies had one ſoule, it were the Father and Son, which the word doth ſay are diſtinct.

6 If yee underſtand by death, eternal death only, then yee make void the Law of God.

7 There is a notable diſtinction uſed by the Apoſtle, 1 *Cor.*6.18. Fornication is ſin unto the body of all other ſin; and *James*, ſin ariſeth from luſt.

1 Pet.1.24. *All fleſh is graſſe, and all the glory of man as the flower of the graſſe, the graſſe withereth and the flower thereof falleth.*

1 The body is the fleſh, the graſſe.

2 The ſoule, the flower and glory of man.

3 As the graſſe withereth, the flower falleth,

4 The end of the one and the other ſeem to differ, as they differ in themſelves, but fade and fall together.

5 The graſſe and flower are of one nature, and ſubject to change, though differing in their forme and beauty.

Object. 1. 1 *Pet.* 4. 19. *Commit the keeping of their ſoules to him in well doing.*

Hence men are to commit their ſoules as well as ſpirits to God.

*Reſp.*1. The ſoule is committed to God in well doing, not in dying, (as the ſpirit is ſaid to be) before, not in death.

2 The ſoule is kept from the evil of ſin, the ſpirit from the evill of puniſhment; the one before death, the other after death, *Phil.*4.7. 1 Pet.1.5.

Object.

Object. 2. *James* 5.20. *Shall ſave a ſoule from death.* Which proves a beleevers ſoul dieth not, or is not ſubject to death.

1 The naturall mans ſpirit is already dead.

2 The ſalvation here is not temporall but eternall; not now, but hereafter.

3 That is, he ſaves the ſoule from hell, the ſecond death, from which Chriſt ſaves ſoule and body of beleevers.

4 That this is the mind of God is clear, for God ſaves not the elects ſoule from the temporall death, or ſleep of the ſoule.

5 Nor is it deſired of, or beneficiall to them, for death is theirs, and death is to mee gaine, ſaith St. *Paul:* ſo that this doctrine of the ſoules ſleep is not condemned, if underſtood according to the mind of the Goſpell.

Object. 3. *James* 2.26. *As the body without the ſpirit is dead.*

1 This ſhews the dependance of the body, for its naturall life is on the ſpirit as well as ſoule, when Chriſt gave up the ſpirit he dyed.

2 This is true, if yee underſtand breath here by ſpirit.

3 And that the ſoules dependance is on the ſpirit alſo for life, in the reall abſence whereof it dieth.

Object. 4. Act. 20.10. *Trouble not your ſelves, ψυχὴ, his ſoule is in him:* whence it appears the bodies dependance is on the ſoule only.

Reſp. 1. He ſpeaks of the ſoule, becauſe he felt the ſoule, and while that was felt in him, his ſpirit was in him.

2 The ſoul is more diſcernable and materiall then the ſpirit.

3 As ſoon as the ſpirit leaves a man, the ſoule is no longer diſcernable to be in a man.

Object. 5. Rev. 21.8. *The lake burns with fire and brimſtone, is the ſecond death.*

Now you ſay the ſpirit is dead, you ſay the ſoule after dyeth, then that of hell is the third death.

Reſp. The death of the ſpirit, and the after death of ſoule and body, is but one death on the whole man.

2 The ſecond death is not of a part, but the whole man, the one before, the other after the day of Judgement.

3 As the widow woman 1 *Tim.* 5.6. ſo all men naturall are dead (in ſpirit) while they live (in body and ſoule) being partly dead, and partly alive, untill death hath put an end to body and ſoule, foregoing the reſurrection.

Job. 33.30. *He hath delivered my ſoule from death, that my life may praiſe him in the light.*

1 Soule and life are distinct.

2 The deliverance of his soule was when God chap. 2. said to Satan, he should not meddle with his soule, and all the rest was given into his hand what ever he had.

3 Satans desire was to have his soule, *Skin for skin, and all that a man hath will he give for his soule.*

4 See what a corrupting of the word it is to read here, *life* for *soul*, as one word, and in it, one thing for another.

5 Whiles he was denied his soule, he was denyed his life, because his soule was delivered from death in the continuance of his life.

Quest. *How* Job *knew God had given all except this, and that Satan asked his soule.*

Resp. Doubtlesse by inspiration, all Scripture is given thereby.

2 He wrote doubtlessely his own life, and then he did it as moved of God to doe it.

1 Note, if by soule were meant the immortal part of man, Satan durst never have asked it.

2 To these distinctions of spirit, soul, body, life, breath, &c. laid down in the word, how have the eyes and hearts of the wise and learned of the world been shut up, concerning which as *Paul* 1 *Cor.* 1.20. ποῦ σοφὸς ποῦ γραμματεύς yea, and let me say ποῦ φιλόσοφος could not al the learning of the *Academies* find out this? no, but destroy it; men sought it in *Aristotle, Plato,* &c. where it was not, not in the word where it is, and by their corrupt principles came to measure the Truth of God, not measuring them by the truth, whose philosophy compared with Gods is vaine Philosophy: a poor man having his spirit quickened by God, and the eye of his understanding opened to understand the mind of God, may out of the word teach all the Philosophers in the world, and swallow up their Philosophy, as the sun a small stars light. Oh let the word, and its principles be studied, and these vain studies be laid aside! I make bold to say the day & time is coming it wil be so. The world knows not the worth and use of Gods word, that use those beggarly rudiments and dunghils, the forms of all tropes, metaphors, syllogisms are laid down therein, and to be learned thence, that were a way taken to teach men thence, would sanctifie the speech and understanding of youth, and not corrupt it and darken it.

Object. Eccles. 3.19. *That which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other, yea,*

they

they have all one רוח *breath*, so that *Adam* hath no preheminence abo[illegible] a beast.

Ver. 20. *All goe into one place, all are of the dust, and turn to dust againe.*

It seems man and beast are equall, and no difference then by this Scripture.

Resp. 1. He here speaks of the *Adam* that turns to dust.

2 The breath or aire the beast and man injoy, for the injoyment of life in the world, is the same indeed.

3 And as for their death, as one dieth, so dieth the other.

Note he yet distinguisheth them in this.

1 That though they dye alike, the body and soule of the beast, that never riseth againe, as that of man doth, chap. 11. 9.

2 He hath clearly distinguished them ver. 21. in their spirits, who knoweth the spirit of man that ascendeth to supernals, and the spirit of a beast that descendeth, because from beneath to its bed of earth, as the spirit to God from whence it came.

3 God hath excellently distinguished them in their first forming, and in their more excellent being then the other creatures, shining in reason, understanding, wisdome, knowledge, speech.

Polyc. Lyserus on the first of *Genesis* gives this distinction between the soule of man and beast. *Anima omnis carnis sanguis ejus est, de hominis autem anima nuspiam ita loquitur.*

Ill. The soule in the grave to the body, is as the life of the seed in the earth, which when the first body dieth, it riseth up a new body, 1 *Cor.* 15. 42.

Object. *Since God breathed but one breath into* Adam, *he had but one life*, Gen. 2. 7.

Resp. 1 Our translation saies so, but corruptly, the Scripture in the Hebrew hath it in the plurall, lives, of different nature.

2 This appears, because there are severall deaths spoke of in the word, and fulfilled in man, one on his spirit, which differs in kind from that of the soule, and then there is death in hell; as God of one matter made many creatures, so of one breath many lives.

Object. *Adam was created mortall.*

Resp. Death entered by sin into the world, and first ceized on his immortall part the spirit, and after on the soule, had not man sinned, death had never been on soul or spirit.

Object. 6. *Luk.*12.20. *This night they ſhall require thy ſoule.*

It ſeems hence the ſoule is immortall, and was taken from the body by the devils. Note the words are parabolicall.

Reſp. 1. Who theſe *they* are, is not ſet down in the Scripture before going, or that that followeth after.

2 By *they* are meant the grave and death, of whom God ſaith, I will ranſome them from the hand of the grave, and power of death, *Hoſ.*13.14. death hath the ſoule firſt, and after the grave hath ſoule and body.

3 That the grave requires ſuch a ſoule as fitted for it, and the manner, *Iſa.*14.9. the *grave* from beneath is moved for thee, to meet thee at thy coming. And *Iſa.*5. 14. the grave opened her mouth wide. And *Salomons* Proverbs tel what ſhe means by her cry, *give give* me this or that ſoule, *Job* 17.1. the graves are ready for me.

4 As the grave, ſo death and the law, compare *Pſ.*118.18. *Ier.*15.2. למות למות thoſe are for death to death, God gives him up to death to take him.

*Object.*7 *He ſhould rather have ſpoke of his body then.*

Reſp. As the fool ſpake to his ſoule not body, ſo doth God alſo.

2 If the ſoule be required, the body muſt be.

3 The ſoule and body lie in grave.

4 The foole had more wit then we, he ſaw his ſoul did partake of the meat he eat, and drink, and mirth in them; which I have not underſtood.

Queſt. *In what was his folly then?*

1 In that he made proviſion for the fleſh not ſpirit, and took up his reſt in theſe earthly things, as if he needed no more.

2 In that he had goods for many years, and his ſoule might take its eaſe, and never thought his life was of ſo ſhort continuance.

3 That he was now to go to the grave, when theſe ſhould be left to he knew not whom, and he have no more to doe with any ſuch things.

Object.8. *Rev.*6.9.10. *The ſoules under the Altar cry, how long before thou avenge our blood?*

*Hieron. ad Vigilantium Ep. Lib.*3. *ais enim &c. ſubter aram Dei animas Apoſtolorum & martyrum conſediſſe, nec poſſe ſuis tumulis, neque ubi voluerunt eſſe preſentes in terra.*

Reſp. 1. The way of anſwering *Tropological* ſayings hath been,

The-

Theologia ſymbolica non eſt argumentativa.

2 But to anſwer it indeed, is to know what the Altar is, and that is Chriſt, at whoſe feet the Martyrs, as the beaſts ſlaine, had their blood poured out, and to which here the Spirit alludes.

3 Where the ſoules are that are ſaid to bee under the Altar? *Reſp.* Whereever they are, they are under the Altar, and not forſaken of Chriſt; as Chriſts ſoule was not left of his Father; hence they are ſaid to ſleep in *Jeſus: and the dead in Chriſt*, 1 *Theſ.* 4.13,14. *Matth.* 27.52.

4 The ſoules are ſaid to cry after they were ſlain, *ergo*, not dead. *Reſp.* A ſoul hath no articulate voyce to cry with, and therefore can be nothing elſe, but Gods beholding the blood and paſt death, the enemy of Saints, Antichriſt, had cruelly ſpilt.

Obj. Here are the ſoules, and blood of ſoules; the cry is from the ſoul, not the blood: *Reſ.* It was the ſame in *Abels* blood, *Gen.* 4.10. *Heb.* 12.24. the ſoul is not ſeen nor heard.

6 Of this Altar ſpeaks the Apoſtle, *We have an Altar, which they that ſerve at the Tabernacle have no right to eate.*

7 As the Altar is a metaphoricall ſpeech, ſo the ſoules cry, and the ſouls being under the Altar, under which ſome Goſpel truth, is myſtically repreſented thereby unto us; as that the blood of Saints now came to be inquired after, *Revel.* 18.24. and 19.2. and 16.6.

Note from the nearneſſe of blood and the ſoule.

1. *Gen.* 9.4,5. God giving leave to man to eate fleſh, forbid him to eate blood before the Ceremoniall Law.

2 Under the Ceremoniall Law.

3 After the Ceremoniall Law in the Goſpel eſtate, *Act.* 15.29. by which the eſteem, and myſtery of Chriſts blood in the Sacrament is exalted.

4 On this ground Marriages of ſuch as are of conſanguinity and next affinity with the Husband and Wife, are forbid, becauſe of confuſion.

5 There is in eating blood a confuſion of ſouls with ſoules, as *Pilat* mingled the blood of men with blood of beaſts.

Obje. 9. *Every creature of God is good, &c. for it is ſanctified by the Word and prayer*, 1 Tim. 4.4,5.

Reſp. Note the dependance of its lawfulneſſe becauſe ſanctified by the word; but if the word forbid a thing, then it is otherwiſe.

Object. 10. *Not that goeth into a man, but that which commeth out doth defile a man*, Mat. 15.11.

 Reſp.

Resp. This is spoken in contempt of a natural defilement by meat, eaten without washt hands, as being the cause of Christs speaking the words.

Note under the Gospell the eating blood is forbid, for the reverence to be had to the drinking of the blood of Christ Sacramentally, also.

Obj. *Tit.* 1.15. *To the pure all things are pure.* 1 Cor. 7.14. *Their Wife and children are pure, yet not to be eat, so blood is pure, but not to be eate.*

1 *Tim.* 4.3. The Apostle shews it was a sign of the false Teachers to command to abstain from meates, calling it doctrine of devils, *Col.* 2. 21.

1 See abstinence was from meat, not from drinking blood.

2 It was on a religious ground, not a morall ground, as this.

3 There was an abstinence from meat sacrificed to Idols, 1 *Cor.* 10.

Object. 1 *Cor.* 10.25,27. *What ever is sold in the Shambles, and what ever is set before you, eate.*

Resp. The Gentiles themselves, but in their Temples and worship, did abstain from eating and drinking blood.

4 The abstinence spok of to the *Colossians*, was Judaizing abstinence from meats.

5 That of *Timothy* was Antichrists corrupt worship, and religion placed in such things.

Object. 11. *Matth.* 10. 28. *Fear not those that kill the body, but cannot kill the soule.*

1 This Scriptures obscurity is to bee explained by *Luk.* 12. 4. which was spoke at the same time, and the same thing intended in that of *Luke*, as that of *Matthew*, as in the verses before these Scriptures, and after, they being the same words, matter and occasion in one, as in the other.

2 In which this general rule is to be observed, for the understanding the historians of Christs life.

1 That what seems to be obscure in one, we are to seek an explanation of in the other.

2 What seems wanting in one, wee ought to seek the supply thereof in the other.

3 That the mind of God is not fully knowne in one history, if the same be recorded by another, nay, nor in two, if recorded in three, as many are; Now this story and words are only set down in this *Matth.* 10. and *Luk.* 12 in which two, yee have the mind of God concerning the same.

Matth.

Matth.10.28. *Fear not them which kill the body, but are not able to kill the ſoule, but rather fear him that is able to deſtroy both ſoule and body in hell.*

Luk.12.4. *Be not afraid of them that can kill the body, and after that have no more that they can doe; but I will forewarn you whom yee ſhall fear, fear him, which after he hath killed, hath power to caſt into hell.*

1 Life is diſtinguiſhed, as I ſhewed you before, from the ſoul. which dyeth by the death of the body, but not in it, being diſtinct from it.

2 Life as thus diſtinct from the ſoule, is ſaid to be taken away by the ſword, *Job* 33.18. *He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.* Thus alſo in *ver.*22. In which life which periſheth by the ſword, is that called here the killing of the body, for that is that man doth; on which diſſolving the chain of life, the Spirit leaves the ſoule; and the ſoule, ſay ſome, lyeth in the body aſleep in the grave, and under the Altar.

Nor others it is dead by the ſpirits departure from the ſoule, as the body by lifes departure from it, in which is diſſolved the moſt glorious fabrick of the earth.

3 *Luke* ſpeaks of that killing of the ſoul which is after death, and not at the diſſolution of the body in death, even of caſting the ſoul and body into hell.

1 Note on the killing of the body you have compleated the firſt death of ſpirit, ſoule and body in unbeleevers.

2 In that is to be done after, is the ſecond death, which men have no hand in, when God onely caſts ſoule, and ſpirit, and body into hel, which is the ſecond death; which is that Chriſts eie is upon.

3 Or that is after the death of the body to be done on it, is to raiſe the ſoule and awake that, quicken the body, reſtore the ſpirit, and then bring it to Judgement!

It is appointed to all to dye, and after that to come to Judgement.

Note in this place clearly are expreſſed but two parts of man, his body, his ſoule, ψυχὰς, the ſpirit being dead before.

2 Man, every man, undeniably conſiſts of three, ſoul, body & ſpirit.

3 The ſpirit muſt be underſtood here as well as the reſt; and that in the ſoul which canot be killed nor dyeth, not in the way of man.

4 He ſpeaks of the ſoule rather then ſpirit, becauſe the men of the world are ψυχικὰ in their very ſpirits; yea, God *Gen.*6.5. ſays, man is fleſh: ſoule, ſpirit, body, are called fleſh in that place, through the carnall mind which was in them, eating, drinking, marry-

ing, building, planting, onely thought on.

Note from the word, ἀποκτεῖναι signifieth *trucidare*, to tear, rend, cut and slash, which may bee done by man on the body, or beasts; but the soule men cannot come at to use it in like kind, being of a more spirituall substance and nature.

2 That Christs eye is especially on this, to take away the discomforts hung on the hearts of his people, seeing some whipt, others cut, stoned, 2 *Cor.* 11,25. sawen asunder, slain with the sword, scourged, *Heb.* 11.37. why this trucidation of men is but on the body, the soule they cannot make suffer in this kind, that joyes within whiles the body indures this without; they cannot tear that, if not that, much lesse the spirit, *Job* 33.18,20,22,28. the life the sword destroys, not the soule.

Heb. 6.19: *Which hope we have as an anchor of the soule:*

Acts 2.26. Having spoke that the *heart should be glad, and the tongue rejoyce*, in which the soule was intimated, *my flesh also shall rest in hope.*

1 It hopes as the soule, and with the soule.

2 The soule and flesh, though they goe to the grave together, yet hope in the Word, Truth, Power and Promises of God, it shall arise and be incorruptible, though it see it not.

3 This is significantly manifested in the ἐπ' ἐλπίδι moreover (that is, besides my soule) *my flesh shall rest in hope.*

4 In that hope is the souls, and the only use of it when the soule and body lye in the grave, it describes the soules nature, and estate.

The Metaphor is thus opened.

1 Whiles the spirituall man in spirit, soule, and body was carried through the sea of this world by the gales of the Spirit of God, and helpe of the north star, and the Word its compasse steered its course towards heaven.

2 But when the Spirit, the Pilot left the ship, the body, the soul went no further, but made use of hope as its Anchor, and there rested where the Spirit left it.

3 Where it waited for the return of the Spirit from the Lord, and the Lord, bringing it to the desired port and Haven of rest with the Lord, in heavenly places.

Heraclitus said, *Animis mors est aquam fieri.*

1 The

1 The Naturaliſts ſay, the water that came out of Chriſts ſide was that was contained in the Pericardian.

2 What relation this had to the ſoule, or the ſoule to it, I dare not determine.

3 This we know, that the Sacraments of Baptiſme was inſtituted with water, the Lords Supper with blood. *Auguſt. Sacramenta manant e latere Chriſti.*

Clemens. Alex. pæd. liq. 1. cap. 6.

Sanguis enim invenitur primum genitus in homine, quem nonnulli auſi ſunt dicere ſubſtantiam animæ.

Auſtins wrote 16 chap. to prove the immortality of the ſoule, in all which I remember not; he makes uſe of one Text of Scripture, but Philoſophically handles the Queſtion; nor doth he mention the ſpirit; ſuch a darkneſs in his time Philoſophy had drawn on men who, ſeeking to be wiſe became fools.

Ezek. 16 9. *I ſaid unto thee when thou waſt in thy blood live.*

1 A naturall man in that eſtate is as a child at his birth, in blood and corruption, as he came out of the womb.

2 God in his blood-eſtate ſaid live, that is quickned her by his Word and Spirit: Thrice *live*, firſt in ſoule, then ſpirit, naturally, then ſpiritually.

Verſ. 8. God in love covers her nakedneſſe, makes a Covenant, and becomes her Husband.

Verſ. 9. Hee waſhed her with water baptiſme, and waſhed away her blood, and anoynted her with oyle, that is, with the Holy Spirits Baptiſme after beleeving and baptiſme, which ſhewes in this place Gods eye in eſpeciall was on the eſtate of the Goſpell Church.

Verſ. 12. A Crown on her head, the ſtate of the Goſpel, *Rev.* 12. 1.

Verſ. 14. Her renown went among the Gentiles, when followed the Gentiles call.

Note ſhe was alive yet in her blood, when God ſays again and again live, and ſhews her life was nothing which ſhe had in her blood. I might on this ſubject exceed, were it to the purpoſe propounded.

Verſ. 5. בנעל נפשך In the caſting forth of ſeed was thy ſoule, where is the male, in coition with the female. *Ver.* 6. He is in his blood in the womb, when God firſt gave life to him, as to *Adam.*

Blood is the ſeat of the Soule, and ſo related to, and concerned in it, that great are the myſteries of it, as concerning Jeſus Chriſt.

THe new Teſtament was made in the blood of Chriſt, *Heb.*13.20. *Luk.*22.20. 1 *Cor.*11.25.

1 Without ſhedding of blood is no remiſſion.

2 The blood of Jeſus cleanſeth the conſcience, *Heb.* 9.14. and from all ſin, 1 *John* 17. *Rev.*1.5.

3 *Heb.*10.19,20. By his blood we have an admiſſion to God.

4. *Verſ.*22. Water is for the body baptiſm; blood, the conſcience.

5. The uſe whereof was ſet out in ſprinkling pots and cups, *Heb.* 10.22. 1 *Pet* 1,2. this ſpeaks peace, *Heb.*12.13.

Note in this was the glorious act of redemption wrought and juſtice more excellently ſatisfied then in what was done on the body.

1 God requiring blood for blood, when a man was to dye for ſlaying of a man; ſo now, man being for ſin to dye, he cannot be ſaved, but by the death of his Son for Man.

2 He requires ſoule for ſoule, which are indeed the ſame, and without this there is no remiſſion.

Ap. the neceſſity of this knowledge I commend to all to judge of, 2*King.*10.24. *Gen.*9.5,6. *Exod.*21.23. typified in the beaſts ſlaine for ſacrifice *Deut.*19. 21. 1 *John* 5.7.

3 Three beare witneſſe in heaven in the God-head, the Father, the Word, the Spirit.

4 Three bear witneſſe in earth, in the manhood of Chriſt, the Spirit, the Water, the Blood.

Now theſe three accordingly are applied by Chriſt to man, for and towards his reſtauration deſcending to him, in which as *Eliab*, 2 *King.* 4.34. Chriſt applyed himſelfe to man to reſtore him.

1 Uſing his Spirit to quicken the dead ſpirit of man, by which the Lord is called *a quickening Spirit.*

2 After that hee applyes the water, anſwering to his humane nature, to waſh the body by baptiſm.

3 The blood in the Lords Supper, and in redemption by his blood, which is the ſoule part of Chriſt, to cleanſe the Conſcience. *John* 19.34,35.

1 If

1 If we have not the uſe of Chriſt in theſe ſeverall ways as he hath appointed to communicate himſelfe to man, our faith is vain.

2 This of the ſpirit is all that, and the firſt only neceſſary thing to be apprehended, for the fleſh profiteth nothing, it is the ſpirit quickeneth, *Joh.6.63.*

3 The end of grace here is, that men may be raiſed in ſpirit, and be partaker of the firſt reſurrection, *Rev.20.6.* unleſſe this be done, Chriſt doth nothing, and this is to be done on the dead ſpirit, or there is nothing done.

4 As the ſpirit hath its good by Chriſts Spirit, ſo the ſoule by Chriſts ſoule, and fleſh by Chriſts fleſh.

5 The good of each was properly to ariſe from the ſeverall parts of Chriſt to thoſe in man, as the ſinner needed them; Chriſt being proportioned, and fitted to be a perfect Saviour.

Object. Gen.35.18. *As her ſoul was going forth, (for ſhe died. The ſoul) as the ſpirit goeth forth of the body at death.*

*Reſp.*1. The diſſolution of that unity was between ſpirit and ſoule, and ſoule and body, as the cauſe of death.

2 It is like the ſoule goeth forth with the ſpirit, though it is not ſaid to goe to God, but dyeth; or ſleeps, as with the ſoule follows after the life, and the body dyeth.

Object: *The ſoule and the ſpirit are one.*

I Anſwer, that is againſt Scripture.

Object. *As the ſpirit goeth forth to God, ſo the ſoule.*

Reſp. The Scriptures ſay not ſuch a word of the ſoule.

The word ἀναιρεθῆναι in the new Teſtament ſo often uſed hath a notable ſignificancy in it, to ſet this out; for it ſignifies man the whole at death, to ſuffer a reſolution of parts; the Spirit divided from Soule, and Soule from Body in the corrupting thereof.

That the Soule ſuffers not hell Torments untill the laſt Judgement.

ROm.2.8. ſpeaks of the day of wrath, which the ſoule that is impenitent treaſures up wrath by rejecting Gods Counſell.

2 This day is called the day of the revelation of the righteous Judgement of God, which muſt be underſtood the laſt and great day of Judgement, when, and not before, the judgement of God is revealed.

3 *Ver.6.* Then *every one ſhall receive according to their works.* Ver.7. *When our mortality ſhall put on immortality*, and not before.

4. *Ver.9.* Then, and not before, ſhall be tribulation and anguiſh on every ſoule of man that doth evill, the Jew firſt, and then the Gentile.

Wiſdom 3.1,6. By ſo much authority as it hath being Apocryphal proves it; which whiles it agrees with the word, I prefer before any authority that is meer humane.

Under the old Teſtament theſe were ſet forth diſtinct in Chriſt, and ſo in us.

1 The Goat was ſlain and ſacrificed, the body.

2 His blood poured out, the ſoule.

3 The ſcape-Goat went away into the wilderneſſe, the ſpirit, which is not under the power of man.

Obj. *This Goat is meant the divine Nature.*

*Reſp.*1. They were two Goats, of the ſame nature, and did repreſent the ſame perſon of the humanity; only part, as the body and ſoule dyed; part was beyond the power of man and death.

2 How unpoſſible the divine glory of the Divine nature of the Lord Jeſus could admit of any ſhadow of change, as to bee ſet out dividedly under the repreſentation of a Goat, the note of reprobates, I leave all to judge.

To reconcile the ſeeming differences, it is firſt neceſſary they be ſtated and compared.

1. Part of the difference is about the place, or *ubi* where they

are

are, which are set downe in Scripture.

1 To be in the grave.

2 To be under the Altar.

3 To be in the body.

4 To be in heaven.

1 Note the first two are thus reconciled; those that die the naturall death of all, and are interred, their soules are in grave.

2 Those whose blood (as that of the slain beasts) was for Christ poured out at the feet of the altar, and had no grave for their bodies, nor burial, their soules are under the altar, and not as others; the manner of their souls presence with Christ is a cry against those that shed their blood, in which the soul & blood are distinguished.

3 As *Paul* 2 *Cor.* 12. 2. Whether in the body or out of the body I cannot tell, yet by what is said *Gen.* 35. 18. it goeth out of the body when it hovers over it, and lieth down with it in the grave, or after enters into it, when dead, and sleeps in it; the spirit and life departed from it not being willing to be alone, may return to the body as before; it not vanishing, as the life; nor going to God as the spirit.

4 No Scripture says that any soule is yet in heaven: *Christ is the first fruits of them that sleep.*

Second part of the difference is between these Scriptures, say,

1 That the souls dye.

2 That they only sleep.

Note, In this is the great controversie; for by the one it is mortall, and the other it seems not to be so.

1 For reconciliation we are to distinguish between the differing nature of Death in these parts of man; for as the parts differ in themselves, so their deaths differ; the spirit is dead while in the body, and the soule and body alive, but never suffers corruption as the body doth in its death, whose death is a totall privation of life, sence, and motion, ending in corruption.

2. The soules death differs from that of the spirit, and that of body.

1 Gods leaving the spirit, it dies by withdrawing the spirits operation from it, which when by Christ it returned into man, he is raised from the spirit death.

2 The soule leaving the body, it dyes.

3 The ſpirit leaving the ſoule, it ſuffers its death; as the body lives by the ſoule, ſo the ſoule by the ſpirit; ſo that when the ſpirit is gone, the ſoule is dead; as the body moves not without the ſoule, ſo the ſoule acts not without the ſpirit be in her, who is its life, in its as well natural as ſpiritual being.

Concluſion,

1 Unbeleevers, and all men by nature are ſubject to this death of ſoul, as that of ſpirit and body, as being the way and means deſigned of God for their diſſolution.

2 Beleevers now, though their ſpirits forſake the ſoule, yet the ſpirit of Chriſt being with their ſoules, and they ſaid to ſleepe in Jeſus, it is a ſleepe to them, though a death to others.

3 As *ſomnum* is *imago mortis*, it ſhews the difference ſeems not much between theſe, there is at leaſt the image of the one in the other, though not the other.

4 This is a further clearing of the precioufneſs of the firſt reſurrection, and Chriſts ſo oft ſaying to his people, they ſhould not ſee death, nor taſte of death.

Uſe, To ſhew what a ſweet uſe of Chriſt in mans forſaken condition is loſt and unknown. Now if Chriſt bee with us, and wee in Chriſt, though in the grave, what matters it? we are ſafe enough, whiles in Chriſt.

5 The death of the ſoule is, that it is not with God, nor God with it, in the abſence of its ſpirit, its naturall life and body; but ſin and death hath dominion over them, which it hath not over thoſe aſleep in Chriſt.

Object. *Chriſts ſoule is ſaid to dye.*

Reſp. 1. Chriſts ſoule was left of its ſpirit, as ours, which was one part of this death.

2 Hee cries out, *My God, my God, why haſt thou forſaken me?* which was that other part; God forſook the creature, the ſoule *in* Chriſt, of which, O how ſenſible was hee, though wee are not of the ſpirits death.

3 This is more clear, *Thou wilt not leave my ſoule in grave*, that is, no longer but the appointed time of three dayes, and after God and his ſpirit would come to the ſoule, and alſo raiſe the body.

4 This was he in ſoul to ſuffer with man, that he might become a ran-

a ranſome for, and redeem men from death and the grave, where hee indured what man by ſinne ſhould ſuffer, under death in the grave.

5 Hence thoſe that beleeve not, and are not in Jeſus, doe not ſleep in Jeſus, but are dead; and ſo only are ye to underſtand the Scriptures, when itſpeaks of the dead in ſoul and body, it cals them dead only; but of the beleevers as of men that ſleep, and ſleep in Chriſtin the ſoule.

6 When as the Scriptures ſpeak of the dead in Chriſt, then they cheifly reſpect the bodies, not the ſoules of Saints.

Uſe, Shews what multitudes of lyes and errors are taught in the name of Chriſt, and how deſtructive the doctrine now taught is.

2 How obſcure the faith of Chriſt and the Goſpel is in this, and multitudes of other caſes, is not ſeen nor credited.

3 *Uſe*. Confirmation of this is deduced hence, The ſpirit dieth, and the body dyeth, and by the argument of the ſouls mortality; that though God hath ſaid in many Scriptures, the *ſoul doth dye*, and *the ſoule that ſinneth ſhall dye*.

4 *The wages of ſin is death, and the ſoul that ſinneth ſhall dye*; and yet it muſt not dye, how contrary this is to Gods word, and Juſtice, and mans deſert, let the world be judge.

5 It is ſet down in the future tence, *ſhall die*, and ſhews that it is to be another death on the ſoule, then what was on man by *Adams* fall.

Object. *They make the ſoul doth dye, but it is in Hell hereafter.*

Reſp. That death of ſoule is a death in which ſpirit and body doth partake with it, and is after the reſurrection, as they confeſſe.

1 But that death is called the ſecond death, *Rev*. 21. 8.

2 In that it is called the ſecond death, and ſoule, body, and ſpirit are to die, therein it is cleare all theſe muſt firſt ſuffer a firſt death, before this ſecond, which by the now doctrine the ſoule doth not.

1 *Theſ*. 4. 14, 16. In one the ſoules are ſaid to *ſleep in Jeſus*, in the other, the body *dead in Jeſus*, the ſame perſons being ſpoken of.

Reasons why the Soules of Saints sleep, but of Unbeleevers are dead.

FIrst, The beleeving soule through the seed of faith and hope, sleeps only, and is not dead as those without hope.

Secondly, The soule though it be left of its own spirit, yet it is in the spirit of Christ.

Thirdly, In this is fulfilled, that the beleever *seeth not, nor doth hee tast of death*, he being by his faith, in the name of the Son of God, *kept from the power of death.*

Fourthly, Christ hath by his souls death, redeemed theirs from that death, the souls of unbeleevers dye.

1 This is in *Lazarus* set forth, *John* 11. 4. *This sickneſſe is not to death*, his soul not dying. *Ver.*11. *Our friend Lazarus sleepeth*, they not understanding the soules sleep. *Ver.*14. he spake more plainly, *he is dead*, speaking of his body. *Ver.*4. if not thus understood, is a mystery, that *the sickneſſe was not to death*, and yet hee *dyed.*

2 This is seen in *Stephen*, *Act.*7. 59. Hee commends his spirit to Christ, *ver.*60. his soule is made asleep, his body chap.8.2. is committed to the grave, the significancy of ἀναιρέσει for his death, chap.8.1 is exceeding great, and signifies his resolution; as the taking down of a house.

The life of the soule is maintained within it by hope, and differenceth the dead and living soules.

1 Hence hope is said to be the anchor of the soule, *Heb.*6.19.

2 The Apostles 1 *Thes.*4.13. *I would not have you ignorant Brethren concerning those that sleep, that they mourn not as* οἱ λοιποὶ *those others*, those that have no hope.

Thus *Mark.*5.39. *Why lament yee and weep? the child is not dead but sleepeth*, In *Ver.*35. the Text saith, *she is dead.* And *Ver.*40. They derided Christ for saying, *she was not dead but slept*; may they say, doe yee call this a sleep? it is a deadly one: know yee no better when a man sleeps, from when he is dead? for which they were shut out, and not suffered to see the salvation of God.

1 Christ he speaks here of their sorrow and howling.

2 Of her soules estate, not bodies, and that they had no cause to lament thus for her, shee was not of the number of dead soules that

that dyed without hope, but of the living soules that sleep by Jesus.

3 That this is the mind of the spirit in this place *ver.* 41. he saith ταλιθὰ κοῦμι, & λεγῶ σοι ἐγειραι, which shews she was in body dead, and was raised by the Lord Jesus, not only from the place she lay down on, but from the dead.

1 *Thes.* 4. 14, 16. Doe set forth a distinction as in the body and soul, so in Christs vertue extended to them.

1 The souls are said to sleep, διὰ τοῦ Ιησοῦ *per Jesum*, by or through Jesus, if it were not for Jesus they would be as the rest, not asleep but dead; where now they are not dead, but sleep.

2 The bodies they are dead ἐν χριστῷ *in Christ*; Jesus is applyed to the soules salvation, and Christ to the body; though elsewhere this distinction is not used, but 1 *Cor.* 15. 16. If the dead are not raised, Christ is not raised, *Ver.* 18. those that sleep in Christ are destroyed here: the sleepers, or souls are said to sleep in Christ.

Resp. The Apostle, 1 *Thes.* 4. 14. Saith by Christ setting out the efficient and meritorious cause of mans sleep to be Jesus, who delivered it from its death, and gave it sleep.

2 The soule may be said, as well as body, to sleep in Christ, by the power of Jesus salvation.

3 This here of 1 *Cor.* 15. 18. is a supposition.

1 Shewing that if they slept in Christ, and rose not, they slept not by Jesus, they had not effectually salvation by him.

2 The soule and body were destroyed.

3 The dead and sleepers are distinguished in the 16 and 18. verses.

Note only in the Epistle of the *Thessalonians* he speakes to men beleeving, and assenting; in this of the *Corinthians*, to men doubting, questioning, contradicting, which is the ground of that difference seems to be in his speech.

1 *Cor.* 15. 20.

Note by this only that 1 *Cor.* 15. 20. is most significantly opened, where it is said, *Christ is the first fruits of them that sleep.*

That is, Christ in his soule was the first was raised from sleep, and entered into heaven, and ascended to his Father with his dead body made alive.

1 Where the controversie of *Enoch* and *Elias* going to Heaven before Christs resurrection is to be allowed of without questioning

this

this Scripture-Truth; for it was of those that sleepe, Christ was the first fruits; he saith not of others, that slept not, as *Enoch* and *Elias* did not.

2 That this must be the soule, not the spirit, for that goeth to God immediately, of all Saints.

3 Nor of the body, that is dead in the grave: nor is he said to be the first fruits of the dead, because the souls, not the bodys estate distinguisheth the Saints from unbeleevers; in themselves the one is as wel dead, rots and corrupts, as the other, but the soul of one sleeps, the other is dead.

Object. *The soule while in the body is called the soule, but when it departs it is called the spirit, because distinct from the body.*

Resp. The soule is called the soule after death, as well as before.

2 The spirit is called the spirit in the body, and out of it, when joyned to the soule and body.

3 It is not one thing in the body, and another out of it.

And here I cannot passe by a mystery not yet clear to the world, in expressing the word for the dead in the plurall *νεκροὶ*.

1 Sometimes as alluding to mankind, among which Christ lay, and from among whom Christ was raised.

2 Othertimes, as *Rom.* 1.4. being declared to be the son of God in power, according to the spirit of sanctification, through the resurrection of the *deads*; that is, his dead body and dead soule.

3. *Luk.* 7. 15. *νεκρὸς The dead sate up*, speaking only of the body, that part sate up, and therefore expressed in the singular number.

4 When Christ is said to rise from the dead in the plural (or any other) I understand their soules rising from dead soules, with whom their souls were, being in their state as of one of them. And I understand their bodies rising from dead bodys with whom they were as one of them during their estate of death.

5 This I take thus to be cleared, man consists of spirit, soule, and body, who have differing lives subject to differing deaths, from which deaths man by Christ comes to be redeemed in differing ways, by differing means.

6 In our translations *deads* should be put for *dead*, when expressed in the plurall, and in the singular, when by the spirit set downe so in the originall.

Applica-

Application of this point of the blood of Christ, as it concerns the Soul of Christ, it is of admirable use and concernment to us.

2. *General. As Christ communicates his Spirit, so his Body*, Matth. 26.26. Mark 14.22. Luke 22.19.

1. 1 *Cor.*10.16. The Bread that we break, *&c.*

2. 1 *Cor.*11.29. Unbelievers discerned not the Lords Body in the Bread, and it was the sin of the *Capernaits*, that cry out, *How can this man give us of his flesh to eat.*

3. For not discerning the Lords Body, they were guilty that did partake of the Sacrament of the afflictings and tormentings the Jews put him to, 1 *Cor.*11.27.

4. The necessity of its being received (when in the way of God) because the Lord enjoyned it to be done in remembrance of him: And farther, *John* 6.53. *If ye eat not the flesh, and drink not the blood of the Son of Man, ye have no life in you*, vid. *Vers.*54,55.

Note. The flesh is communicated to out flesh as flesh, as his Spirit to our spirit; but the flesh, without the spirit, profiteth nothing; or the Spirit quickneth the dead spirit, and the flesh feedeth those made alive, when living, not before.

3. *General. Christ having a Spirit and Body, communicates them, and shews the necessity of our partaking of them.*

Quære. Whether Christ having a Soule, it be not as necessary we be partakers of that, as of the other parts of Christ, if we expect Salvation by him.

2. Whether the soul be not communicated in the blood of Christ, or whether there be any other way of communion of it.

3. Whether our communion of the blood of Christ be not of inestimable price, use and comfort to us, and to be remembred of us.

4. Whether his soul was not poured out to death, as well as body crucified and broken.

The third part of man is τὸ σῶμα, *the body* אדם *and* בשר *the flesh*, עפר.

2. *Adam* respects the matter *ex qua*, as it was in its form, as fitted

for the Spirit and ſoule its informing forme.

2 *Ephar* reſpects the matter *ex qua*, out of which God at firſt took the *Adam*, and gave it its form.

3 *Baſar* reſpects the body of man abſtractively from ſoule and ſpirit, as it was after it became a living ſoule, every part being fleſh.

4 *Sooma* is ſpoken of relatively, as it is the Tabernacle of the ſoule, and ſpirit, having compleatly in it all the members that make up a perfect man in the bodily part.

1 This σῶμα lives, who was made of duſt.

2 It is ſaid *Gen.*2.5. ויהי האדם לנפש חיה which words I thus read, *and there was to the ſoule of* Adam *life*, ſo as that the ſoul was of the *Adam*, the earth.

3 This fleſh is contrary to the ſpirit, between which the ſoule is placed, who reſpects the fleſh in its inferiour parts, and the Spirit in its ſuperiour.

Theſe two are contrary.

4 The fleſh maintains a war with the regenerate ſoule, 1 *Pet.*2.

5 The fleſhly eſtate is ſuch, men cannot therein pleaſe God, *Rom.*8.8. and *Rom.*8.6,7. the wiſdom thereof is death, and is excluded the Kingdome.

6 Man owes nothing to the fleſh, to live thereto, *Rom.* 8. 12.

7. *Epheſ.*6.5. Maſters are ſaid to be Maſters according to the fleſh. In which was ſignified

Firſt, That their dominion was onely over the fleſh to command it, and on diſobedience, to puniſh them in the fleſh.

Secondly, As the Magiſtrate called the higher power, had command over the ſoule of man.

Thirdly, The Spirit that was onely under the Lord, in which ſence it is, that he that is called to be a Servant, is the Lords Freeman, that is, in his ſpirit eſtate, for if *the Son hath made you free, then are you free indeed.*

Note by which 1. No man is naturally free.

2 No man by any means can make himſelf free to any ſpiritual good.

3 The beſt man is made free by Jeſus Chriſt.

4 The freedome from Chriſt is that freedome indeed, in which the dominion of Satan is deſtroyed.

5 There

3 There is a freedome which is not a freedome indeed, as in carnal, natural, ordinary things, when the ſoule is ſo in bondage to Satan, that it cannot have leave to reſtraine it from evil, or to act any good.

4 The natural ſervice or bondage of the fleſh was firſt inflicted on *Cham* by his fathers ſentence, for mocking of him in his nakedneſſe after wine.

5 His curſe was, he ſhould be *a Servant of Servants*, ſerving ſuch as ſerved Satan, and ſin in the luſts of the fleſh, which was indeed to be a drudge to the Devill manifeſted in the fleſh.

Note this, that fleſh is of the fleſh, *Joh.*3.6. *Heb.*12.9.

1 It withers and dyes, and is thence called mortall fleſh, 2 *Cor.* 4.11. yet *Epheſ.* 5.29. no man hateth his owne fleſh.

2 Being dead it reſolves againe into its firſt matter, which is duſt, and differs herein from the death of ſoule and ſpirit.

3 It corrupts alive and dead, and is very noyſom to its ſelf, and others, to ſee or ſmell of.

4 It ſhewes their vanity that glory after the fleſh, 2 *Cor.*11.18.

Note *John* 1.14.

1 *The word was made*, or became, *fleſh*, *Heb:*2.14. of *the ſeed of* David *according to the fleſh.*

2 In this fleſh God manifeſted himſelfe, 1 *Tim.* 3.16.

3 In the body conſiſting of Bones, Nerves, Sinewes, covered by the fleſh, called the body of his fleſh, *He hath reconciled us by death.*

4 The time of Chriſts being here with men, are called the days of his fleſh, *Heb.*5.7.

5 The Jewiſh Antichriſt was he that denyed Chriſt come in the fleſh, 1 *Joh.*4.2. The Gentile Antichriſt took the authority and place of Chriſt to himſelfe, 2 *Theſ.* 2. the Jewiſh Antichriſt is indeed ὁ ἀντίχριστος 2 *Joh.* 7.

6. 2 *Cor.*5.16. We have known Chriſt after the fleſh, henceforth know we him no more.

7. *Heb.*10.20. The fleſh is called the vaile of Chriſt, by which the God-head and glory of Chriſt came to be ſhadowed from the eyes of thoſe unbeleeving mortals the Lord had to doe with, whiles he was among men here below.

8 By which he is ſaid to prepare a new and living way for

man to God; men before coming to God by *Aaron*, and bringing Beasts, and Fruits, and Fowle not appearing before God empty, which God on the Sons assuming flesh *Heb.*10.8,9. rejected & now the new way (because the other waxed old, and was done away,) took place; no man more with the sacrifice of beasts being to appear before God, but the body God had prepared; Christ to be a Sacrifice for us, to which the Apostle alludes, *Heb.*9.8: the Spirit, the holy signifying this, that as yet the way of the Holies was not made manifest, whiles, the first Tabernacle was standing.

9 Christ was put to death in the flesh, 1 *Pet.*3.18. *and* 4.1.

Note the flesh, though it is the meaner and baser part of man, yet it had means applyed to it of God for sanctification, and is said to be the Temple of the Holy Spirit.

1 In the Lords taking our flesh, in which it was exalted above the nature of Angels, it being assumed to the divine nature of God, God and Man making one Saviour.

2 Among the Ordinances under the Law, was circumcision of the flesh.

3 The Law of the Ten Commandements was a fleshly Commandement, though of a spiritual nature, it being to judge the flesh by, and direct the body.

4 The blood of Buls and Goats that washed away the filth of the flesh, which I take not to respect the outward uncleanesse contracted by any natural pollution, but soule-pollution: for all pollution is comprehended under filthinesse of the flesh and spirit, which I take thus to be done.

1 That there being sin committed, by which pollution was contracted, the soule could not draw near to God without some slaine beast, for an offering, by which the flesh was said to be cleansed and preserved from that filth brought death corporal.

2 The Spirit shews it was the blood of Christ offered up by the eternal Spirit to God, cleansed the Conscience from sins, presenting it blameless to God, which the other offerings could not do; by the other, they came to God, but not as by this.

Now under the Gospell, Baptisme is an Ordinance said to exceed these 1 *Pet.*3.21. where to baptize, is a type, and now saveth us, being not the putting away of the spot of the flesh; but the Answer of a good Conscience to God by the resurrection of Jesus Christ.

3 Yet the flesh of Christ profits nothing, those to whom the

Spirit

Spirit of Christ is not given, so that all mankind who have not his Spirit, have no profit by his flesh, because it is the Spirit must teach the flesh to profit by Christ, or he gains nothing by it.

Vid. Aug. Lib. Quæst. Cap. 67. Anselm on the words, *Gregor. Mor. lib. 4. cap. 30. lib. 8. cap. 4.*

Rom. 8 19. The *expectation of the creature* (that is, mans body, as in *Phi.* 1.20.) from without *waiteth for the revelation of the Sons of God*, 1 *John* 3 2. It being not untill then glorified, but corrupt.

Ver. 20. *The creature* (man) *is subjected to vanity, it not having* (ought) *but through him that hath subjected it in hope.*

Ver. 21. *For the creature it selfe* (by which is strictly taken the body) *being made after the form of the other creatures* (in the creation, from which the spirit and soule differed) *shall be made free from the bondage of corruption* (when at the last day it shall have put on incorruption) *into the liberty of glory* (God being to be seen with these eyes, that now cannot see God and live) *of the Sons of God in the flesh.*

Ver. 22. *For we know that all* (or the whole, *creature*) man, in his spirit soule and body) he before having spoken of the soule distinct, in the hope, and the body in its vanity, now speaks of all) *groan together, and travel in pain together untill now*: That is, the body labours under the wants of the soule; the soule, of the body; the spirit is burthened with the temptations of both, *Rom.* 7.24. *untill now*, that is, none as yet being possessed of this felicity.

Ver. 23. And not only (μόνον σῶμα the body) but they, the spirit and soule) having the beginning of the spirit (his spirit quickening our spirit, that it cannot see death, but is partaker of the first resurrection, and the soule supported by hope, sleeping in Christ is free from corruption, far differing in its estate from that of the body; and thence after, *we our selves* is opposed to the body altogether, before spoken of.

We our selves, in our selves groan, looking out to the felicity, the redemption of our bodies. Here the revelation of sons is reserved to the last day, when beleevers shall be separated from unbeleevers.

Ver. 24. *For by hope we are saved*, in which he alludes to the looking out, and expectation of the creature, ver. 19, 20, 23 and shews man is this creature, as being the only adequate object of hope.

Ver. 25. Who onely by patience wait for the manifestation hereof upon the perswasions of the spirit assuring man hereof by the Word of God.

Note verse 23. Not onely *the creature* (the creature is added in Translation,) signifying the body distinct from the soule and spirit; or the natural man of the first creation, from the spiritual of the regeneration, as after.

Mark.16.15. Go out into all the world, preach the Gospell to every creature.

That the soule, body, and spirit is the key of Scripture, and this hid, the mysterie of salvation is many waies hid; but especially the way of teaching it, appears in this truth.

1 How men corrupt the sence of the Word, and loose the mind of God, for here they read every creature, and therefore St. *Francis* goeth and preacheth to the fishes, and why we on this command should not preach to the beasts and fowles, I know not.

2 Others there are, that say the Gospel is to be preached to every, &c. and therefore remission of sins and salvation of Christ is to be applyed to all the men on earth.

1 Say they, Christ redeemed all.

2 The Word commands the Gospel to be preached and applied to all.

Note the word πᾶς usually translated *omnis*, *every*, as respecting the number of things, but when it admits not number, it is read *all*, as in the same ver. and *Col.1.6.* for ye cannot say in every world, there being but one in all.

N. Now so here, teach the Gospel to every creature, why, no creature is capable of the teaching of the Gospel, but man; and therefore God enjoyned the teaching of none but him; if he did, as men read he did, then we that teach do not well to neglect them.

N. πᾶς I rather therefore translate *all the creature*, as before *all the world*, and then shews,

1. That the whole man hath sweet mercies set out in the Gospell.

2. That the Gospell is to be distributed to its severall parts by the wise workman, to make him perfect.

1 There is Gospel to reform the body, and form it to Christ, with most sweet promises of its resurrection and glory.

2 The soule, the Gospel hath multitude of precious balmes for its wounds, and instructions how to take heed of the flesh, to leave the world, to enjoy Christ, and what the Lord is, and will bee to the soule.

3 The Word divides between soule and spirit, and reproves the filthinesse

thineſſe of that, and reformes it to the glorious image of the Sons of God.

The Doctors Miniſtery was the firſt of theſe, 1 *Cor.* 3. 1,3. for as yet they were not fitted to embrace the more ſpiritual knowledge of the Goſpel, nor were they reformed in their loweſt part.

2 The ſoule, the Paſtors, 1 *Pet.*2.25. *Peter* was Paſtor in *Jeruſalems* Church, and he ſaith yee are returned ἐπὶ τὸ ποιμένα, unto the Paſtor that was an Office as miniſtring, and the Biſhop that was, he was a Ruling Officer, who was to reforme the affections and mind by exhortations, *Rom.* 8.19,20. πᾶσα κτίσις.

God having quickened the ſpirit, he by rules,

1 Teaches the ſpirit as it is able to hear and know God, and bear his yoake; which firſt is concerned in the reforming the outward man, or fleſh, and the ſoule in the lower parts thereof.

In the miniſtery of the Teacher, *Heb.*6.1. Repentance, Baptiſm, Reſurrection, and Judgement concerning the fleſh, *Rom.*12.1,2.

2 In the inſtructing of the ſoule in its more excellent part of the mind, affections, *Act.* 14. 22. and 15. 24. παρακαλοῦντες 1 *Pet.* 2. 10. ἠλεημένοι *ver.*11. fleſhly luſts fight againſt the ſoul, 1 *Pet.*2.25. ποιμένα the Paſtor is of the ſoule, 1 *Pet.*1.22.

3 In the inſtructing of the Spirit, which is the Evangeliſts work of miniſtry.

1 Under which three the Beleever is to bee perfected, in the firſt, hee is as a Babe, in the other as a Youth, in the laſt as a ſtrong man in Chriſt.

2 Theſe three have as by a line the word laid out to them, 1 *Cor.* 15. 29. baptized for the deads, the ſpirit, the ſoule, the body εἰ ὅλως νέκροι if the deads are not altogether raiſed, &c.

1 Hence *Paul* taught the *Corinthians* not as ſpiritual, but carnal, as babes in Chriſt where there are ſet out ſpiritual, and carnal, the carnal babes in Chriſt 1 *Cor.*3.1,3. 2 *Cor:*4.10,11,12,13.

2 Hence Chriſt ſaith, *I have many things to ſay, but yee cannot bear them now.*

3 This beginning is ſet out, *Rom.*8.13. If ye by the Spirit do mortifie the deeds of the fleſh ye ſhall live. *ver.*23. The firſt fruits of the ſpirit, *Col.*2.11. to the end, and cap.3. to the end of the 11. where wrath, uncleanneſſe, covetouſneſſe, lying, &c. are ſpoken of, and thus the *Corinthians* firſt Epiſtle is againſt anger, malice, uncleanneſſe.

4 The Scriptures ſpeakes of the new creature, which God as in the beginning

beginning begins with the *Adams* creation, *Gal.*6.15,17. *Ephes.*4.23. is the ſpirit, ver:24. the ſoule, ver.25. the body.

1 *Pet.*4.1,2. *Rom.*8.11.

Irenæus Lib 5. Cap.ult.

Commoratus eſt Dominus ſanctorum mortuorum ſuorum eorum qui ante dormierunt in terram ſtipulationis, & deſcendit ad eos extrahere eos & ſalvare eos, &c. and after:

Aſcendit, quid eſt autem niſi quia & deſcendit in inferiora terræ? hoc & David *in eum prophetans dixit, & eripuiſti animam meam ex inferno inferiori, &c.*

Si ergo Dominus legem mortuorum ſervavit ut fieret primo-genitus à mortuis, commoratus uſq; in tertiam diem in inferioribus terræ, poſt deinde ſurgens in carne, ut etiam figuras clavorũ oſtenderet diſcipulis, ſic aſcendit ad patrem, quomodo non confundenter qui dicunt inferos quidem eſſe hunc mundum qui ſit ſecundum nos, interiorem autem hominem ipſorum derelinquentem hic corpus, in ſupercæleſtem aſcendere locum, cum enim dominus in medio umbræ mortis abierit ubi animæ mortuorum erant, poſt deinde corporaliter reſurrexit, & poſt reſurrectionem aſſumptus eſt, manifeſtum eſt, quia & diſcipulorum eius. propter quos & hæc operatus eſt Dominus, animæ abibunt in inviſibilem locum definitum eis à Deo, & ibi uſq; ad reſurrectionem commorabuntur ſuſtinentes reſurrectionem. Poſt recipientes corpora, & perfecte reſurgentes, hoc eſt corporaliter, quemadmodum & dominus reſurrexit, ſic veniet ad conſpectum Dei. Nemo enim eſt diſcipulus ſuper magiſtrum; perfectus autem omnis erit ſicut magiſter ejus. Quomodo ergo magiſter noſter non ſtatim evolans abiit, ſed ſuſtinens definitum à patre reſurrectionis ſuæ tempus, quod & per Jonam manifeſtum eſt, poſt triduum reſurgens aſſumptus eſt, ſic & nos ſuſtinere debemus ad definitum a Deo reſurrectionis noſtræ tempus prænuncialum à prophetis, & ſic reſurgentes aſſumi quotquot Dominus hoc dignos habuerit.

The ſence of the latter part is this.

If therefore the Lord kept the law of the dead, that he might become the firſt begotten from the dead, and abode in the lower parts of the earth untill the third day, and then after ariſing in the fleſh, that alſo he might ſhew to his Diſciples the figures of the keys, he ſo aſcendeth to the Father, ſo that they ſhould not be confounded who affirm hell to be this world, which to us is ſo, but here the body forſaking *the inward man*, it aſcends into a ſuper-celeſtial place, (that is the Spirit.) For when the Lord departed in the middeſt of the ſhadow of death, where the ſoules

of

of the dead were, he after aroſe bodily, and after his reſurrection aſſumed; as is manifeſt, becauſe the ſoules of his Diſciples, for whom the Lord did theſe things, departed into an inviſible place appointed them of God, and there are to remain untill the reſurrection, expecting it after receiving their bodies, they perfectly ariſe, that is, bodily, as the Lord aroſe, and ſo ſhall come into the ſight of the Lord. No Diſciple is above his Maſter, but will be perfect, if he be as his Maſter; as therefore our Maſter forthwith did not fly forth and depart, but bearing the appointed time of his reſurrection from the Father; which was alſo manifeſted by *Jonas* who ariſing after three daies was taken up, ſo we alſo ought to beare the defined time of our reſurrection ſet of God, and foretold of the Prophets, and ſo riſing as many as the Lord account worthy to be aſſumed.

8. In this yee may ſee how the times neare Chriſt, taught of death and the ſoule, and the ſpirit. I confeſſe I ſaw not this in any of the Fathers, untill I had written what goeth before; many things herein I cannot aſſent unto, though moſt I have, on the Scriptures cited before applyed: the Lord give thee judgement and underſtanding herein, that thou mayſt know the truth and worſhip God therein.

Tertull. ſaith thus of the ſoule in *lib. reſurrect.*

Quaſi nos ſeorſum ab anima ſimus, cum totum quod ſumus anima ſit. Deniq; ſive anima nihil ſumus ne hominis quidem, ſed cadaveris nomen ſi ergo ignoramus animam ipſa ſe ignorat: and yet wee know not the ſoule, nor nothing leſſe then it.

In his book on the firſt Epiſtle to the *Theſſalonians* againſt *Marcion.*

Apoſtolus optans ut ſpiritus noſter & corpus & anima ſine querela in adventu Domini conſerventur, nam & animam poſuit & corpus tam duas res, quam diverſas, licet enim & animæ corpus ſit aliquod ſuæ qualitatis, ſicut & ſpiritus. In which I ſuppoſe he ſtrangely erres, and knew little of that which he thought every man that knew any thing, knew very well, the nature of the ſpirit being far differing from the ſoule, as the ſoule from the body.

De Reſurrectione habet enim de ſuo ſolummodo cogitare, velle cupere, diſponere ad perficiendum operam carnis expectat; ſic ad patiendum ſocietatem carnis expoſtulat, &c.

Ireneus Lib 5. Cap. 1.

Suo igitur ſanguine redimente nos Domine, & dante animam ſuam pro anima noſtra, & carnem ſuam pro noſtris carnibus, & effundente ſpiritum patris, in admiſſionem & communionem Dei & hominum, &c.

Ibid. *Ut ab initio plasmationis nostræ in* **Adam**, *ea quæ fuit à Deo inspiratio vitæ unita plasmati animavit hominem, & Animal rationabile ostendit; sic in fine verbum patris & Spiritus Dei adunitus antiquæ substantiæ plasmationis Adæ viventem, & perfectum efficit hominem capientem, mortui sumus sic in spirituali omnes vivificemur.*

Ibid. *Si mortale non vivificat & corruptibile non revocat ad incorruptelam jam non potens est Deus.*

Idem. *Perfectus autem homo, commixio & adunitio est animæ assumentis spiritum patris, & admixtæ in carne, quæ est plasma secundum imaginem Dei.*

Ibid. *Cum autem Spiritus hic commixtus animæ, unitur plasmati, propter effusionem Spiritus, Spiritualis & perfectus homo factus est, & hic est qui secundum imaginem & similitudinem Dei factus est; si autem defuerit animæ Spiritus, animalis est vere qui est talis & carnalis, derelictus, imperfectus est, imaginem quidem habens in plasmate similitudinem vero non assumens per Spiritum.*

Idem. *Sunt ex quibus perfectus homo constat carne, anima, Spiritu.*

Ibidem. *Quid est, aut quid, ut granum tritici seminatur & putrit in terra nisi, corpora quæ in terra ponuntur, in qua & semina jactantur; & propter hoc dixit, seminatur in ignobilitate & surgit in gloria.*

Idem. *Quemadmodum enim corruptelæ est capax caro, sic & incorruptelæ, & quemadmodum mortis, sic & vitæ.*

Concerning the two Opinions of the soule.

1 Whether the soule dyeth and lyeth with the body in the grave.

2 Whether it sleep in the body, as the life in the seed sown.

There is no destruction of the faith whether we understand one or the other.

1 Because both agree that it is in the grave.

2 Sleep and death are as one to it, sleep is *imago mortis.*

3 Both agree that it injoys not God for the time of its being in the grave.

4 That it is with the body to partake of the resurrection, if it bee dead it must be quickened, and that as the mortall body, if asleep then it must be awakened.

Origen de principiis de anima, Lib. 2.

Hæc de rationali anima discutienda magis à legentibus quam statuenda & definitia protulimus.

Hieron.

Hierm Ep. to Vigilan Lib. 3. Epist.

God is not the God of the dead but of the living, Mark. 12. I am the God of *Abraham*, which he applies to the soule, but in deed is more proper to the spirit, now of the soule he useth, *Rev. 6. Ais enim in sinu Abrahæ vel in loco refrigerii, vel subter aram Dei, animas Apostolorum, vel Martyrum consedisse, nec posse suiis tumulis & ubi voluerint adesse præsentes.*

1 Those men whose bodies were burned, given to beasts, and destroyed; not buried; their soules as wanting the grave and place of rest for souls; are said to be under the Altar.

2 No other souls have that benefit, but rest with their bodies.

3 The reason, Because they are not in the grave, and with their body, or in Heaven, where they would be.

4 Have they no better place for the spirit, which the Scripture saith is with God?

Clemens. Ep. on *James* alludes to this, but is strangely corrupted, so as not fit to be cited; he tels that as a reward of God, *Enoch* that was found just remained longer in the body, others translated to Paradice; others not so just, their bodies are dissolved, but souls in pleasant places, that in the resurrection of the dead, their bodies should receive and injoy the eternall inheritance.

And here, because of what my adversaries may clandestinely abuse me, and the truth, calling it *Socinianism*, *Arminianism*, or the like. Note I declare against their doctrine.

1 That what now men against the *Scriptures* among us, falsly attribute to the soule, that I hold is in Scripture given to the spirit, who suffers at its departure out of the body by the death of the soule, weal with God, or woe with Satan and sinners.

2 The souls of good and bad, whiles dead or a sleep, remain so until the resurrection of the body at the last day.

3 That good and bad then shall in soule, body, and spirit, be raised, united, and judged by Jesus Christ and suffer in all evill of pain and losse, if reprobates; and injoy blessednesse, and joy, if they belong to Gods election.

4 It shall be the same body, soule, and spirit, and not others, against the Doctrine of the *Remonstants* and *Socinians*, which I could sufficiently prove, but that it is not my purpose at this time to speak any more hereunto, then to prevent offences and scandals that may arise either through the disaffection or mis understanding of men.

To understand what the Spirit of Christ is to us, by the help of the divine Essence of the God-head, assisting the same thereunto, is of speciall concernment.

1 CHrist speaking of his humane spirit saith, *Joh.6.63. It is the Spirit quickeneth, the flesh profiteth nothing*; here by Spirit is meant that more excellent part of the humane nature, in Scripture opposed to flesh.

2 1 *Cor.* 15.45, *The first man* Adam (by sin) *came to be a living soule, the last* Adam *a live-making spirit*, Christ being made and fitted of God on purpose, to quicken the spirits of men dead in them, by *Adams* sin, in which the great mystery of the Gospel is hid.

*Joh.*5.21. As the Father raiseth and maketh alive the dead, which was Christ, *Act.*3.15. and 4.10. and 5.30. and 13.30. whom God made a quickening Spirit, and raised his dead soule and body from their several deaths.

So the Son maketh alive whom he will, which is the spirituall work of Christs spirit on the spirits of the Elect, with which compare, 1 *Cor.* 15.21. *As by man came death, also by man came the resurrection of the dead.* Ver.22. *As in* Adam *all dye, so in Christ shall all be made alive*; to whom as Mediator before the giving up of the Kingdom, death shall be done away and put under his feet, in which is the utter overthrow of death, *&c.* But to return.

John.5.26. *As the Father hath life in himselfe* (in the raising of Christ) *so he gave the Son to have life in himselfe.* Ver. 24. *That whosoever beleeveth in him that sent him, and heareth his word might have eternal life*; *and not come into judgement, but hath passed from death unto life*; which of necessity must be meant of the spirits death and quickening.

1 Note, This quickening of the spirit, and passing from death to life, is called the first resurrection, *Revel.*20.5. It being the sole work of Christ in the time of grace, to quicken the spirits of the Elect, and to make them partakers of this first resurrection, which precedes that of the soul and body; so that the resurrection which men have by the soule and body of Christ at the last day, is no profit to that man, who is not first raised or quickened by the spirit, to the first resurrection.

2 This

2 This is opened 2 *Cor.* 4. 14. *Knowing he who raiſed the Lord Jeſus, alſo doth raiſe us by Jeſus, and ſhall preſent us with you.*

Rom. 8. 9. *Yee are not in the fleſh but in the ſpirit, if the ſpirit of God dwell in you, but if any have not the ſpirit of Chriſt, he is none of his.*

1 You have the Spirit of God ſaid to dwel in men.

2 The having of the Spirit of Chriſt.

3 Without the one, man cannot pleaſe God; without the other, he is not Chriſts.

Ver. 14. *Thoſe are led by the Spirit of God, are the Sons of God.* Gal. 4. 6. *Into whoſe hearts becauſe they are Sons, God by his Spirit ſends forth the Spirit of his Son, teaching them to cry abba Pather.*

The Spirit of God is uſually called the Spirit of promiſe (the Spirit, the holy) which we read the Holy Spirit, the Spirit of God given as a ſeale of the grace of God in Chriſt to man, and the worke done on them.

Rom. 8. 26. *The ſpirit alſo helpeth our infirmities for wee know not what we ſhould pray for as we ought; but the Spirit it ſelfe maketh interceſſion for us with groans that cannot be uttered,* Ver. 27. *He that ſearcheth the heart knoweth what is in the mind of the Spirit, becauſe he makes interceſſion for the Saints according to the will of God.*

Note, Where by the Spirit, and Spirit it ſelfe, the Spirit of Chriſt, ſent forth of God into the hearts of Saints, be not intended, is commended to your judgements to conſider of, or where the Spirit, the Holy.

1 Becauſe here is no eſpecial epithite to it, as uſually given to God the Spirit.

2 It is the ſpirit of interceſſion, which is the Spirit of Chriſt, ſtirring up in us ſighs and groans, as in him.

3 Bearing our infirmities, which is done by Chriſt as man, *Heb.* 4. 15. and c. 5 2. *Act.* 9 4.

4 God the ſearcher of the heart, is put as diſtinct from the Spirit of Chriſt in the heart, who is ſaid to intercede according to the Will of God.

5 This Spirit is not ours, as it is not Gods, for ſaith he, *Wee know not what we ſhould pray for as we ought*; where by *we*, is meant, the whole regenerate man, who without Chriſts Spirit aſſiſt him in prayer, knows not how to pray, nor for what to pray as he ought.

Appli. If this be truth, the Doctrine taught makes Christ void, and in him God is put off from us, because none can come to the Father but by him.

Illust. To set before your eyes the spirits resurrection, see it fulfilled in *Cyrus* a heathen lying under a dead spirit, when quickened, works wonderfull things, *Hag.* 1.15. 2 *Chron.* 36.22. he is not that man he was before.

The excellency of Christs Spirits operation in the Elect, is wonderful and precious.

1 The Spirit of life in Jesus Christ gave the new Law or Covenant (as *Moses* the Mediator of the Old gave that) by which we are freed from *Moses* Law, called the Law of *sin and death*, *Rom.* 8.2.

2 It is called the Law of the spirit of life.

1 None being under this Law, untill quickened by the Spirit of life, but were under the law of death.

2 It is the law of the spirit of life, in which those made alive must walk in, and live under it, as its Law, as *Moses* Disciples under its.

3 This Law was for the spirit to walke with God in; when men are said to walk in the spirit, and live in the spirit, when men are onely said to please God.

4 That this is meant of ours, and Christs Spirit, because opposed to the flesh, which cannot walke in this Law. *Rom.* 8.8.

Note, It is one means by which the Spirit of Christ is distinguished from God the Spirit, is that which commeth by hearing, *Gal.* 3 2,5. which differs far from that *Act.* 10.44. called the Holy Ghost, said to fall on them, having the gift of tongues.

The Spirit of God after is given for confirmation of such as doe beleeve *Eph.* 4.30. and manifested it selfe in dreams, visions, tongues, discerning of spirits, propheſie.

The Spirit of Christ worketh faith, love, desires, *Gal.* 5.22. which *Origen* would have to be meant of the regenerate mans own Spirit, which indeed is a fruit of the Spirit of Christ in us; for of our selves we are not able to think a good thought, It *is Christ that worketh all in all.*

Illust. Act. 8.12. People of *Samaria*, Beleeved *Phillip* which was the act of the spirit of Christ in them, who yet *ver.* 16. are said none of them to have received the Holy Ghost; though by the first the Spirit of Christ they were baptized and so said to be Christs, *ver.* 16. after which *ver.* 17. they were established having the Holy Spirit powred out upon them, by the laying on of hands by the Apostle, the one is mediately by hearing given men, the other, since the Apostles daies immediately of God.

1 To this being of Christ in his Spirit in the Saints, the Apostle eminently alludes, saying, *Christ in you is the hope of glory*, as *Col.* 1.27. now if he have the Spirit of God in him, God is in him; if of Christ, Christ is in him.

2 By the Spirit of Christ, before he hath the Spirit of God in him, he hath the hope of glory, but not the seale of glory, which distinguisheth the spirits in their distinct operations.

3 Thus the Apostle, 2 *Cor.* 13.3. *Since yee seeke a proofe of Christ speaking in me, which to you ward is not weak, but is mighty in you*, Ver.5. *Know you not Jesus Christ is in you except you be Reprobates*; Rom.8.9,10. *If any have not the Spirit of Christ, he is none of his. And if Christ be in you* (that is, by his Spirit, as before) *the body is dead because of sinne, but the spirit* (that is, mans spirit) *is life* (being quickened)) *because of righteousnesse.* Gal.2.20. *I live, yet not I but Christ liveth in me; the life that I now live is by faith in the Son of God*, which comes by hearing, and is an effect of the Spirit of Christ, sent out of God the Spirit, as well as Father, unto the heart of sons *Ephes.*3.17. Christ lives in the heart by faith.

4 The use of this spirit is hinted at, *Phil.* 1.19. *This shall turn to my salvation through your prayers and the supply of the Spirit of Christ.* Phil 4.13. *I can do all things through Christ that strengtheneth me*, *Act.*16.7. Some translations read, *The Spirit of Jesus suffered them not.*

5. *Joh.*3.5. *Except a man be born of Water and of the Spirit hee cannot enter into the Kingdom of God.* Here by Spirit, I understand the Spirit of Christ, by which he is one Spirit with the Lord, and grafted unto him by baptisme.

Reas. 1. It is not said the Holy Spirit, but καὶ πνεύματος of the Spirit only, as before.

2. *Ver.*12. In this saying, Christ tels them, he told them of earthly things, it being to be done by the quickening Spirit of Christs humanity assisted thereunto by his divine power.

3 Hence it is the Scripture saith, *he that is in Christ is a new creature.*

4. *Vers.*6. That is born of the Spirit, signifies, that regeneration is by Christs Spirit onely, not of our Spirits. The Spirit of Christ working Faith and Obedience to Christ in Baptisme, in which is regeneration.

Christ

Application 1. Men are taught that there is no other Spirit, but God the Spirit who worketh these; and all that have any of these, have the gift of the Spirit of God.

2 The Spirit of Christ which worketh these, is not known, men oppose against it, and deny it to be, who yet would be Christians.

3 Hence, as Christ said to his Disciples, so the men of this age know not what spirits they are of, that have the Spirit of Christ in them, and not the Spirit of God.

4 Few men have the Spirit of God, and they that have it, have it in a hidden way which is by dreams and visions; being all that, as I know of, as yet accompanies the gift of the Spirit of God in these daies; to which I might say something, or may do when this generation is made fit for it, *Act.*2.17,18. By which men shall propheſie, I speak not this to glory in, but to glorifie God in it, and in his accompliſhing his truth, of which *Huſſe* had sweet experiences, as his Letters testifies cited by *Fox*.

1 I speak not this to countenance any fancies or corruptions among men, *try the spirits if they are of God.* Therefore

2 I speak it, that men take heed least they scoffe at the grace of God, and his gifts, as those, *Act.*2.13. a worke which is done to the griefe of the spirit in groſſe manner amongst us, and that among the learned, for which, as a judgement it is kept from the world, and men hindred from looking to God for it.

3 I speak it to incourage those that have it, to see if they have the spirit of Christ, and then to look on this as the seale of God, to that Christ hath done in thee, and on thee, to thy exceeding joy.

4 When God shall restore the Church, and this glorious mercy in its glory to men, how will they then wonder at the enmity and evil that was in the world reigning among those men who profeſſed themselves Saints, and Sons of God, having the spirit in them.

Note, Because man is carnall and needs helps even in these, that are, comparatively, but earthly things, compared with other divine myſteries of God and Christ, I commend these considerations,

1 The unknown excellency of the spirit of a man, as in *Paul*, 1 *Cor.* 5.3,4. *For I verily as abſent in body but preſent in spirit, have judged already as though I were preſent.*

Note, Though abſent in body, yet was he preſent in spirit, though his body (being at *Phillippi*) was one hundred of miles from them.

2 His preſence in spirit was such, as that it was as sufficient as if he had been bodily judging the man with them.

Verſ.

Verſ. 4. *In the name of the Lord Jeſus Chriſt, when you are gathered together, and my ſpirit with the power of our Lord Jeſus.*

Coloſ. 2. 5. *For though I am abſent in the fleſh, yet am I preſent in the Spirit with you* (a place in which *Paul* never was, ver. 1.) *joying, and beholding your order and ſtedfaſtneſſe of faith in Chriſt.*

Now thus far the ſpirit of a man may doe, even be preſent with men afar off from his body, and joy in their good, and ſuffer in their ſufferings, though it can but look on it, it is the Spirit of the Lord Jeſus that acts in and over all onely, who is not onely a ſpectator or ſtander by in his ſpirituall preſence among the Saints, but walks among the ſeven golden Candleſticks, and acts, and knocks, *&c.*

Againe 1 *Cor.* 14. 32. *The ſpirit of the Prophets is ſubject to the Prophets.*

First Concluſion, That there is a notable place here, to ſay with *Solomon, Who knoweth the ſpirit of a man,* Eccleſ. 3. 21.

2 If in the ſpirit of man is ſuch an unknown excellency, how then is the Spirit of Chriſt.

3 God making Chriſt and fitting him with ſuch a Spirit, by which he might raiſe the dead ſpirit, and communicate himſelfe to it, and be alway preſent with it, through the operation and aſſiſtance of the infinite God dwelling in him, 1 *Cor.* 15. ver. 45. God making this the end of making Chriſt, *Iſa.* 11. 23.

4 Whiles Chriſt *John* 17. 11. ſaith, I am no more in the world, that is, in ſoule and body, yet he ſaith, ver. 23. *I in them, and thou in me,* which muſt be in his Spirit, ſpeaking of himſelfe as diſtinct from God, in the perſon of the Mediator.

Of the naturall ſpirits of Men.

THeſe are differing in themſelves (the bodies differ not in height, beauty, and ſtrength, in quality and condition of conſtitution, as a Gyant from a Dwrafe, as a ſtrong man differs from him that is never ſo weak, and the moſt beautifull and perſonable man differs not from the moſt deformed Blackmore,) ſo much as one natural mans ſpirit from another.

Some are ſtrong, ſome weak; ſome raſh, ſome patient; ſome proud, ſome humble; ſome cruel, ſome meek; ſome well, ſome ſick; ſome high ſome low.

In which corruptly remain the appearances of the ſeven Spirits of God, *Iſa.*11.2. Wiſdom, Might, Knowledge, Underſtanding, as a capacity to receive them, or the Spirit of Chriſt, in whom all theſe treaſures are.

Of whoſe unknown worth the Scriptures ſpeak, *Eccleſ.* 3.21. *Who knoweth the ſpirit of a man.*

Eccleſ. 11.5. *There is not to thee the knowledge of the way of the ſpirit, nor how the bones of him doth grow that are in the womb,* &c. which proves it is ſpoke of the naturall ſpirit of man.

Note it clears that objection that may be made, *How doth the ſpirit of a man, his body being in one place, come to be in another*; And ſhews.

1 The ſpirit hath a way of its own, that the body hath not.

2 The way of it is unknown to any, even the wiſeſt.

3 Eſpecially to thoſe who know not that they have a ſpirit at all in them.

4 To all ſuch, who though they know they have it in them, yet it is dead, and never found the uſe of them.

Note, The uſe of the ſpirit is excellent, *Prov.*18.14. it being the ſpirit of naturall man that bears his infirmities, as the Spirit of Chriſt in the beleever bears his.

The good man is ſaid to have another ſpirit, as differing from the natural mans, *Numb.*14.24. compared with Chap.13.30,31. ſhew how the ſpirit in a man doth change him and make him differ from others.

It is a great queſtion may bee made, Whether Chriſts humane Spirit was not in being before it was joyned to the fleſh, ſoule, in the Virgins wombe.

1. 1*Pet.* 1. 11. The Spirit of Chriſt is ſaid to have been in the Prophets of old, which is that part of the Lord which was oynted, as diſtinct from the anointing of the Holy Spirit.

2 Becauſe it is ſaid, the ſpirit of Chriſt is the ſpirit of Propheſie.

3. *John* 3.13. The Son of man, is ſaid, as man, to come down from heaven, which was that part of him called his Spirit, which alſo now whiles he is on earth, is ſaid to be in heaven, as the Son of man.

4 The God-head cannot be ſaid to go *a loco, ad locum.*

5 The Scriptnre ſpeaks of Chriſt in his being to the Saints long before his incarnation, *Iſa.*63.9.

6 How Christ is *Rev.*1.4. *He which is, and was, and is to come,* &c. ver.8. that he is *Alpha and Omega.*

7 That he is the first fruits, and the foundation of the Church.

8. 1 *Cor.* 15.47. ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ; How he is said to be from heaven, and in what? and how to be the second Man? and whether he had not in spirit a being when first promised *Adam.*

9 *Before* Abraham *was I am, saith the Lord,* speaking as Mediator, *Joh.*10.58. Vers.56. *Abraham rejoyced to see my day and saw it, and was glad,* Ver.57. *Thou art not fifty years old, and hast thou seen* Abraham? that this is only fulfilled in the Divine nature of Christ is the question.

10 The Rabbies understand, that alway the word *Adonai* is distinct in the Old Testament from *Jehova* in the persons signified by them, God, and Christ, unlesse some other divine Epithite be added.

11. That it was the Lord Christ appeared in the form of man before he had flesh.

12 He is said to be *the same yesterday, and to day, and for ever*; he was man yesterday, by having mans spirit before he took flesh, and when he had flesh, and since, *viz.* that is, the Lord was Mediator for poor man before and since, *Heb.*13.8. he was in flesh among us.

13 He is said to be the beginning of the creation of God, *Revel.*3.14.

14 Nor is it any where said, God inspired into him his Spirit, but the Spirit overshadowed the Virgin, *Luk.* 1.35.

Object. 2 Cor.11.4. *For if he that commeth preacheth another Jesus whom we have not preached, or if yee receive another spirit which we have not received, or another Gospel which yee have not accepted, yee might well bear with him*; so that it seems the spirit Christians have is but one.

Resp. 1. He speaks of the preaching Jesus.

2 The receiving the Spirit by that preaching.

3 That that was preached of Jesus was the Gospel.

Note, Which shews, that the Spirit here, was that came by preaching, and by that means was ordinarily received, which was the Spirit of Christ, not that called the Holy Spirit of God, which is also one Spirit proper to the person of Christ, for excellency, power, life, and perfection.

3 That the Spirit of God and Christ in Scripture are variously distinguished, I have proved before.

4 Christ was not man without the one, nor God without the other.

5 The work of the God-head in Christ, was to make effectuall the work of the Spirit to man, that was humane in him.

Hence is he said to offer up himself on the eternal spirit to God, distinguishing God the Spirit in him from that spirit of man in himselfe, *Heb.*9.8.

6 To adde one place more for distinction, *Act.*5.3. *Why hath Satan filled thy heart to lie to the Holy Ghost.*

Ver.10. *How is it that yee have agreed together to tempt the Spirit of the Lord.*

Annanias bringing not the full price after he had promised it to God, and saying, it was the whole to the Church, brake his vow to God, and lyed to the Holy Spirit; he being by the Spirit moved hereto, to a spiritual end.

Saphira being privy to the deceit onely, but did not come with it before the Church with her Husband; the evill of the fact was mainly in her Husband; again, had she not been demanded, she would, it is like, have been silent in it, the Text onely saith she was privy to it, not consenting.

1 Note hence, the Word saith, the being privy, and the concealment of the fact was a tempting of the Spirit of the Lord.

2 Note, The lying to the Holy Spirit was a more dreadful evill of a higher nature, more immediately against God, then this of tempting the Spirit of the Lord; In the lesser evill was one, in the greater the other; in the private the one, in the publick sin the other.

3 Note, Satan filled *Annanias* heart, but after that *Annanias* tempted *Saphira*, who agree together to tempt the Spirit of the Lord, *Mark.* 2.8.

4 Note, Here is the ground of the fearfulnesse of the judgement, because it was committed against the Spirit of God and Christ, and their operations in them.

Object. *John* 1.13. 1 *Joh.*3.9. and 4.7. and 5.1. 4.18. *Men are said to be born of God, therefore the Spirit* Joh. 3.5. *must be by the Spirit of God, which is the Spirit of Christ, and cannot be understood that the humane spirit of Christ, hath any hand herein.*

Resp. These are excellently distinguished and cleared, *Tit.*3.5. by the washing of regeneration: Mark, there is water and the Spirit of Christ, for without the Spirit can be no regeneration.

2 He comes and after tells us of renewing of the Holy Spirit, when the

the Spirit of God renews in man in a more divine way, this their regeneration in them, *Epheſ.*4.23. beleevers are to be renewed in the Spirit of their mind.

3 In the work of the Spirit of Chriſt, they are ſaid to be Chriſts, 1 *Cor.*6.17. *Rom.*8.9. and having the Spirit of God, Gods, *Rom.*4 18. *Epheſ.*1.13

4 Theſe are more clearly ſpoke of, and joyned together, *Joh.*17.10. all mine, that have the worke of my Spirit quickening them, are thine, thy Spirit renewing that Spirit of the mind within them.

5 That of *Joh.*3.3. of being born from above is one thing; that of verſ.5. is another, of being born of water and the Spirit.

1 By the one, men ſee the Kingdom of God, verſ.3.

2 By the other, men enter the Kingdom, verſ.5.

3. Verſ.12. diſtinguiſh them, that are Verſ. 5. ſaid to be earthly things, becauſe done on earth by the Spirit of the Lord in the uſe of means, and not comparable, for it is divine Nature and glory, with the other.

4 The other is from above, that is, God and Heaven, and called in compariſon hereof heavenly things.

Object. 1 *Cor.*12.3. *No man ſpeaking in the Spirit of God ſaith, Jeſus is accurſed; nor is any able to call Jeſus Lord, but in the Holy Spirit, therefore it is the Holy Spirit men are born of.*

*Reſp.*1. Here is ſpoken of the firſt part of Gods Spirit on man, which is to diſcover the things of the Kingdome, that ſo they be brought to beleeve them, without which they call not Chriſt Lord, and having this they cannot diſpiſe the Lord.

2 By which beleeving, the Spirit of Chriſt is introduced.

3 After all which, the beleevers being baptized, the Spirit was given to renew that Spirit of the mind that was in them, by which the things of God came to be apprehended more divinely and clearly; thus, the Diſciples after their knowing Chriſt, *Joh.* 14. 26. by the Spirit knew him more divinely.

The Spirit of Chriſt perfects in men, the image of the Lord in the conformity of his converſation to the Goſpel, *be ye followers of me as I am of Chriſt, and learn of me, ſaith the Lord Jeſus, I am humble and meek.* which is called a putting on of Chriſt,

The Spirit of Chriſt quickens the ſpirit, when the Spirit of God renewes in man the image of God loſt, and again indues him with his likeneſſe, by which he is a new creature to his God, Hence *Coloſſ.* 3. 4. *When Chriſt who is our life ſhall appear, &c.* Verſ.3. *Our life is hid*

with Christ; before he says they weredead (that is with Christ) and now are alive with Christ, and their life was hid with Christs life, which lived in them, and quickened them, which the Apostle *Paul* clears by his manner of speaking, *Gal.2.20. I am crucified with Christ, nevertheless I live* (that is, spiritually, which as if he had said amisse, he again corrects, with a) *yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the Son of God.*

Note, in this to the full is opened that *Joh.5.17. My Father workes hereunto, and I worke*, Vers. 19. *The Son can do nothing of himselfe, but what he seeth the Father do, whatever he doth, those things also doth the Son.*

Vers.21. *As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.*

Vers.26. *As the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe*, that was in the Spirit of his mind, Hence *he laid down his life, and had power to take it again.*

Note, *Moses* had not the lesse of the Spirit, by what the seventy had; nor Christ, by what the elect have, the fountaine is ever full.

Illust. If as in 2 *Chron.* 18. 20,21. one spirit is a lying spirit in the mouth of all *Ahabs* Prophets; how much more shall the Spirit of Christ be in, and direct all the elect of God.

Object. *That was an Angelicall Spirit.*

Resp. The spirit of man was of an Angelical nature, having no flesh, nor bones; yea if the Angels were created *ex prima materia*, as most hold, it may be of a more excellent nature then they, being breathed of God into man, by which man is called the off-spring of God.

2 The Spirit of Christ, as joyned to the Spirit of God, and sent out of God into the hearts of his Elect, by far exceeds the Angels (who have their dependance on him as on their head) in the power and way he hath of communicating it selfe to men.

3 By this, God makes the Spirit of the Man Christ, with his soul and body, to be a root, a second *Adam*, by which beleevers receive life in spirit from him, as death from *Adam*; without Gods assistance, the Spirit of Christ cannot be in mine, nor work on mine at all.

Objections made by Mr.

1 *That soul and spirit were expressed* exegeticos, *and that they are but one, though they had two names.*

Resp. That to maintain these two to be one, against the expresse word

of

of God, 1 *Theſ.*5.23. *Heb.*4.12. *John* 12,10. is hereſie, *Luk.*1.46.47. and *Luk.*23.46. with *Act.*2.3.

Obj. Offering the teſtimony of *Luk.*1.46,47. he ſaid, *That whereas it was read my ſoule, and my ſpirit, it may be read, my ſoul my, ſoule.*

Reſp. To put down ſoule for ſpirit, the word ſoule being before, was to take away from the Word of God, and to be liable to the curſe of God; yea, to be accurſed, though an Angel.

Object. *The ſpirit of man is the Spirit of God.*

Reſp. Was *My* that, that was blaſphemy becauſe God the Spirit is ſaid to be one with the created ſpirit of man, ſinfull, filthy, dead.

I confeſſe in haſt I ſaid, that the Spirit. *Rom.*8.1. was the Spirit of God, which is meant the ſpirit of man quickened by Chriſt.

Queſt. *What the diſtinct difference was between the ſpirit and ſoul of man.*

*Reſp. Solomon, Eccleſ.*3.21. who knoweth the ſpirit of a man, with whoſe death the knowledge of it dyed alſo.

2 Yet a more apparent difference to diſtinguiſh them cannot be, then this, that the one (the ſpirit) hath its being imediately from God, *Eccleſ.* 12.7. the other (the ſoule) from man, *Exod.*1.5. *Gen.*46.24. *Heb.* 7.10.

3 They in the diſſolution of the fabrick of Man, are diſtinguiſhed the ſpirit returning to God, the ſoule to the grave.

Note, So that to affirm ſoule and ſpirit to be one, I declared to be falſe doctrine, and the Teachers, falſe Teachers that taught it.

Object. *Gen.*2.8. *God breathed into man the breath of life: Man therefore had but one life, which was his ſoul life.*

Reſp. The word is corruptly tranſlated, it is not *life*, but חיים *lives*, and ſo the ſpirit life is comprehended under the ſame word.

Object. *After it is ſaid, and man became a living ſoul, therefore man had no other but a ſoule in him.*

Reſp. The words are thus to be read ויהי האדם לנפש חיה and the *Adam the body, was for the living ſoule,* which had but one of the lives, the body being to the ſoule, eſpecially it being near to it, partaking with it in eating, drinking, ſuffering *&c.* which the ſpirit doth not, but is of a more ſublime, and excellent nature.

1 The ſoule comes from man with the body, in its beginning.

2 It goeth to the grave with the body in its ending.

3 It is not ſaid, the *Adam* was for the ſoul's life, as before.

Queſt.

Queſt. *Matth.*22.37. *Mark.*12.30. *Luk.*10.27. *Thou ſhalt love the Lord thy God with all thy ſoule, with all thy mind, with all thy ſtrength*, which is the body, which the ſoule, which the ſpirit?

Reſp. 1. The Queſtion is propounded concerning a command of the law, which command was given after mans fall by ſin, and the ſpirits death.

2 The commands were given the fleſhy part of man, whence it is ſaid, *by the Law no fleſh living can be juſtified*, *Ezek.*20.18. *Rom.*8.3. *Rom.*3.20.

3 Hence for the ſpirit of man, it could have no releife by the Law, *Gal.*3.21. it could not make alive, that is, the dead ſpirit, as Chriſt was to do, 1 *Cor.*15.45.

4. *Rom.*3.19. What the Law ſpeaks, it ſpeaks to them under the Law.

1 The ſpirit when alive, it was not under any dominion of the Law, man then was a law to himſelfe, he needed none, nor was any given untill two thouſand years after mans fall.

2 When it was dead it was under none, for *Rom.*7.1. *The Law hath dominion over a man onely whiles alive*, not when dead; therefore Chriſt firſt quickeneth the ſpirits before he give them that Law.

3 When the ſpirit is quickened by Chriſt, it is dead to the Law of the fleſh, and freed, and in ſubjection onely to the Law of the Spirit of life, *Rom.*2.8. diſtinguiſhed *Rom.*3.27.

4 Here are not three parts but four, Heart, Mind, Soule, Strength.

1 Which ſhews that the Spirit, Soule, and Body are not aimed at, as in the other Scriptures.

2 That here as the command was given the Naturall man, the ψυχικὸς the naturall mans parts of Heart, and Soule, Strength, and Mind, are intended and not the Spirit, that was dead in man, and was not capable of obedience or command.

Object. *The Law is ſpiritual*, Rom.7.14.

Reſp. The Law indeed, is ſaid to be ſpiritual, but no where ſaid to be a Law of the Spirit.

2 The ſpirituality of the Law.

1 Is in mentioning the Name of God, and forbidding Idol-worſhip, and injoyning the love of God.

2 It is ſpiritual in condemning coveting.

3 Yet ſee that God had a mind to the Soule and Body in theſe commands.

1 Consider the preface, *I am the Lord thy God. &c.* in which the deliverance of the soule and body, not the spirit is mentioned.

2 By this Law men were judged by the Magistrate, to whom the soul was subjected, not the spirit, *Rom.* 13.1.

3 Hence *Ezek.* 18.20. the soule is said to dye by, and to be under this Law.

I proposed this to him.

1 That no Scripture saith at death, the soule returneth to God, or goeth immediately to Heaven, before the resurrection, but that it goeth to the grave.

2 That no Saint ever commended his soule to God at death, but his spirit, which is onely said to return to God that gave it, and the *Adam* to the dust and earth.

Ap. If the Scripture saith in many places, the soul goeth to the grave, and in no place, that it immediately goeth to God before the resurrection, who shall assert it, and not teach false Doctrine, and not teach another Gospell?

2 If the Scripture saith, at the death of a man, only the spirit goeth to God immediately for its judgement; and yet men teach that we have no spirit, or make soule and spirit one, and confound those God hath distinguished.

To which I add, this most weighty Query and Objection may be made; *Since that the spirit comes from God, whether then it be polluted or not, as it comes out of Gods hand?*

Resp. Adam sinning as a general person, dyed, not onely in his own spirit, but brought death on the spirits of his whole race, for in *Adam* all dye, whose death was in spirit.

2 Hence God giving the Spirit, gives it not possessed of that spiritual life as he gave it to *Adam* in its first being, but that it comes into man now deprived of his first life and excellency:

3 That it is thus given dead, appears, in that as a remedy, Christ by God is given to man, as a quickening Spirit to restore and raise the dead spirit of man againe.

4 As *Adam*, so Christ, is designed by grace a generall person for good to the Elect of God, as *Adam* was by Justice for death to all.

5 It is clear the spirits now created of men (that the grace of God might abound) are not in the capacity *Adams* was before, but in that it was after its fall.

Obj. *Some will cry out, this is injustice in God, for God to give men a dead Spirit, and unbeseeming God.*

Resp, *Adam* being intrusted as a publick person with the good of his whole Race, and forfeiting it, lost it for himselfe and others.

2 *Shall the thing formed say unto him that formed it, why hast thou formed me thus.*

3 The Lord Jesus, and the work of the Gospel in the whole time of Grace allowed man, is onely to revive the spirit of man within him, which is the first resurrection, in which the grace of God aboundeth to the Elect, as his justice on the Reprobate,

Orig. Tom. 6. on *John*, shews the difficulty of finding out the distinct nature of the soule, from many argumenns, *animam in corpus semine inseri volunt*, speaking of some held so from the Scriptures.

The Apocryphall Scriptures I esteem and prefer before other humane authority in the things agreeable to the word, I therefore offer them to Papists that receive them, *Wis.* 16.14. and 1561 1. Cap. 3. ver. 1. to the 6. *Eccles.* 31.28. and Cap. 25.1,2. and 38.23. *Baruch.* 3. 1,2.

For right understanding of the Scriptures, take this general notice, that Conversion is applyed to the Soule onely, *Psa.* 23.3. Quickening, or first Resurrection, to the Spirit and Mortification to the flesh, which as a key opens much of the Gospel faith in glory to be raised ἐκ νεκρῶν from the deads, that is, dead soules, and dead bodies of men, among which he was numbred, and not from the dead, that is dead persons, or from death of men; for such they are not after the dissolution, *Act.* 24.15. that there is to be a resurrection νεκρῶν of the deads, not νεκρῦ of the dead, as of the body onely, or of the whole person, but of the deads, soule and body also; thus generally all Scriptures speak of the resurrection in the plurall, which being obscured proves a vaile is yet on our faces, and truth in these and many other necessary points hid from us, and that men are wandring in the grosse darkenesse of the times; let us therefore pray the Lord to send forth his light and truth to lead us to his dwelling place of rest there to remaine with him for ever, who is the Architype, having in himselfe a threefold hypostasis answering to a threefold being in one man, to whom be praise and glory for evermore,

To conclude, the onely blessed God, as the Architype hath; though one, a triple Hypostasis, as man hath in himselfe a Spirit, a Soule, a Body, yet one man; And the learned may doe well to examine the translating of the word νεκρῶν, when set down to expresse the Resurrection of the dead, or from the deads, whether it should be dead or deads, in the plurall as in the originall.

If in the plural, as expressed in the originall, it relates to the state of the

the soule and body of every individual person, both partaking of the resurrection and ordinarily in the grave, *Act.*2. 31. speaking of the resurrection of Christ, *Thou wilt not leave his soule in grave, nor shall his flesh see corruption*; both belong to the resurrection of life, both fell by death: And the Scripture intended not by deads, dead bodies of many men, that these are raised from, as in the person of *Eutichus*, *Act.* 20. 9. he is said to be νέκρος, that is, his body was dead, but his ψυχη, his soul vers. 10 is in him, that is was alive in being in him, for the dead are said not to be, as *Gen.*42.13. one is not; and not νεκρῶν; by all which it appears, a vaile is on the hearts and faces of men, and great is the darkneſse we wander in. O therefore that God would send forth his Truth and his Light to see his Truth by, that his People may walk therein, and injoy him who is blessed for ever, and the blessedneſse and blessing of all being, that own him, to whom be glory for evermore, *Amen.*

I Thought good to adde here to the institution of Marriage as Ministred in the Commonweal of *Israel*, which consisted in three generalls, or a threefold right not to be destroyed.

1 In the Parents right of giving and taking their Sons and Daughters to marriage, as confined to men under the Law, and might be agreed on by the parents at any time.

2 In conveniency of time, the children so given and taken, contract, or espouse themselves, which consisted in three things, whereby they were Man and Wife. 1. They mutually promised to live together according to the Law of *Moses*. 2 The man promised his Wife to go in to her according to the way of all the earth. 3 He promised to give the Virgin her Dowry of fifty shekles, or the Widdow of twenty five.

3 That he might take her to him, that is to his house, and from her Fathers house, Both their friends went to the gates of the City to the twelve Elders designed thereto; to whom was testified the Parents acts forementioned. and they to be married persons, as before, Then the Elders blessed them in the name of God, and dismissed them: Under the Gospel these are to be done to Members of the Church among themselves, as 1 *Cor.*7. To see other marriage then this set up among us, as the rule of Gods Word, and owned by us, is to set a post by Gods post, and an abomination.

FINIS.